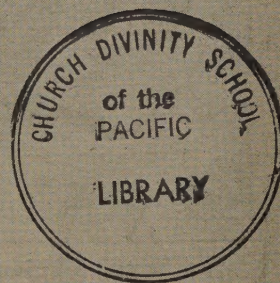


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# The Question Box



Conducted by the REV. CANON MARSHALL M. DAY

• *Was the apostolic succession of the Episcopal Church, or the Church of England, ever broken? I recall hearing of a story called "the Nag's Head Fable," to that effect.*

Queen Elizabeth, upon her accession to the throne, was very careful to secure continuity of the Anglican succession; so, when she appointed Matthew Parker to fill the vacancy of Canterbury, she took particular pains to have him consecrated by bishops, the continuity of whose orders was certain.

He was consecrated on December 17, 1559. His consecrator was William Barlow, Bishop of Bath and Wells (consecrated in 1536) and the co-consecrators were: John Scory (consecrated in 1551), Bishop of Chichester; Miles Coverdale (consecrated 1551), Bishop of Exeter; and John Hodgkin (consecrated 1537), suffragan Bishop of Thetford. Of these Barlow and Hodgkin had been consecrated according to the Sarum (pre-Reformation) rite and Coverdale and Scory by the English ordinal of 1550.

A few days later Parker, assisted by these others, consecrated 11 bishops for the remaining vacant sees. In the consecration of Edmund Grindal (December 21, 1559), Barlow and Hodgkin joined as co-consecrators, so that he was consecrated by two bishops consecrated under the Sarum rite as well as one consecrated in 1551 by the English ordinal and the principal consecrator Parker continued the line of the same two bishops.

In the subsequent consecrations Parker and Grindal (or bishops consecrated by them) joined, so that the old Sarum line is continued in all existing Anglican bishops; thus none of the English bishops is consecrated without being linked to the pre-reformation Sarum line. Barlow and Hodgkin also joined in the consecration of Edwin Sandys and Thomas Young. Hodgkin also joined in the consecration of Thomas Bentham.

The Nag's Head Fable was a malicious and false story first circulated by John Holywood in 1604, 45 years after Parker's consecration, to the effect that Parker had never been consecrated at all. The details of the story, as told by various persons, differ greatly both as to the names of the persons involved, the date and the nature of the alleged mock-

ing and invalid ceremony that was performed; their only agreement is the statement that the false ceremony took place in the Nag's Head Tavern in Cheapside.

The story has long disappeared from the pages of serious Roman Catholic controversialists.

• *Please explain the relationship or difference between fasting and abstinence. In the Churchman's Ordo Kalendar where are some Fridays marked as ferias where actually they are fast days?*

Fasting is doing without food for longer or shorter period as a matter of spiritual discipline and as a preparation for receiving certain sacraments. It is a reduction in quantity of food of greater or less severity according to the occasion. In a more general sense, the word is also applied to abstinence, which correctly means giving up some particular item of food (e.g., flesh meat).

Fridays are days of abstinence, whether religious festivals occur on them or not; hence the kalendar marks them also as ferias when no feast occurs on that day. The occurrence of a feast does not remove the fasting or abstinence from such days except for "Christmas Day" and the Epiphany and any Friday which may intervene between these feasts (Prayer Book, page li).





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## Things to Come

DECEMBER							JANUARY						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
						1		1	2	3	4	5	
2	3	4	5	6	7	8	6	7	8	9	10	11	12
9	10	11	12	13	14	15	13	14	15	16	17	18	19
16	17	18	19	20	21	22	20	21	22	23	24	25	26
23	24	25	26	27	28	29	27	28	29	30	31		

### December

- 3d Sunday in Advent.
- General Cabinet, NCC, New York City.
- Executive Committee, Broadcasting and Films  
Commission, NCC, New York City.
- Executive Committee, Central Department of  
Church World Service, NCC, New York  
City.
- St. Thomas.
- 4th Sunday in Advent.
- Christmas Day.
- St. Stephen.
- St. John Evangelist.
- Holy Innocents.
- 1st Sunday after Christmas.

### January

- Circumcision.
- Epiphany.
- First Sunday after the Epiphany.  
Meeting, unity commissions of Episcopal and  
Methodist Churches, Cincinnati, Ohio.
- Brotherhood of St. Andrew, executive com-  
mittee, at Seabury House (to 20th).
- Second Sunday after the Epiphany.
- Standing Liturgical Commission, Seabury  
House (to 25th).
- Conversion of St. Paul
- Third Sunday after the Epiphany.  
Theological Education Sunday.

LIVING CHURCH news is gathered by a staff of  
over 100 correspondents, one in every diocese and  
missionary district of the Episcopal Church and  
several in foreign lands. THE LIVING CHURCH is a  
subscriber to Religious News Service and Ecumenical  
Press Service and is served by leading national  
news picture agencies.

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## SORTS AND CONDITIONS

FIRE in the Convent of the Transfig-  
uration, Glendale, Ohio, caused dam-  
age estimated at \$35,000, November  
27th. Attributed to a defective electric  
switch, the fire was discovered while  
35 of the sisters were at the morning  
Communion service conducted by the  
Rev. Vivan Peterson, chaplain general.  
The sisters went to work passing fire  
extinguishers, making coffee for the  
three companies of firemen, and carry-  
ing out valuables from the chapel and  
ground floor rooms. No one was in-  
jured, and the children of Bethany  
Home were not endangered.

THE FIRE was discovered just as Fr.  
Peterson made his Communion, and  
Mother Olivia Mary reports that "all  
rose as one man, Father turned from  
the altar carrying the Blessed Sacra-  
ment from the tabernacle, and it was  
not a moment till all were out." Tra-  
ditionally, once the consecration has  
begun the service must continue up to  
the priest's Communion — but of  
course it would be permissible to move  
to a safe place to complete the service.

TRINITY PARISH, New York, has  
more communicants than some dio-  
ceses and is the mother of many par-  
ishes, schools, and other institutions  
through the judicious management of  
its huge endowment funds. By good  
fortune we are able to feature in this  
issue an interview with the Rev. Dr.  
John Heuss, who was called as rector  
on December 10th. In the interview,  
Dr. Heuss describes plans for the con-  
tinuance of the great work in religious  
education which has been begun under  
his leadership.

THE NATIONAL COUNCIL, in addi-  
tion to the action briefly summarized  
on page 7, adopted a resolution oppos-  
ing "vigorously" the "confirmation of  
President Truman's nomination of an  
ambassador to the Vatican, which  
means inevitably the presence of a  
papal nuncio in Washington." Coun-  
cil's objections to the appointment  
were:

"(1) It violates the principle of the  
separation of Church and State.

"(2) It gives one Church overwhelm-  
ing precedence over all others.

"(3) It enables one Church to exert  
special influence upon our government.

"(4) It increases religious contro-  
versy and intolerance in a time when  
the need for national unity and for co-  
operation between Churches is impera-  
tive."

URGING that dioceses, parishes, mis-  
sions, and individual Churchmen make  
their views known to political leaders,  
the Council added: "We hardly need  
add that this protest against a politi-  
cal proposal in no wise implies hos-  
tility to the Roman Catholic Church  
as a sister Christian communion."

ROBERT JORDAN, executive of the  
national Department of Promotion, is  
suffering from an illness due to over-  
working, the Council was told. He must  
have a complete rest until the end of  
the year. Meanwhile, the operation of  
the Department will be under the  
charge of William E. Leidt.

ANOTHER ACTION of interest taken  
by the National Council was a unani-  
mous statement on the relationship of

the Episcopal Church to the National  
Council of Churches, drawn up in re-  
ply to a letter from Spencer Irvin,  
president of the American Church  
Union. It can't be adequately summa-  
rized, but you'll see it next week.

TWENTY-NINE of a possible 60 or so  
Church-related hospitals are dues-pay-  
ing members of the Episcopal Hospi-  
tal Assembly, which will have an  
all-day meeting in Cleveland, Febru-  
ary 21st, just before the annual meet-  
ing of the Protestant Hospital Asso-  
ciation. Hal G. Perrin, administrator  
of Bishop Clarkson Hospital, Omaha,  
Nebr., says, "There is a great deal of  
interest among our membership in  
how our hospitals can get closer to the  
Church . . . especially in the field of  
becoming better missions."

SPEAKING OF hospitals, St. Luke's  
Hospital, St. Louis, is engaged in a  
building fund drive for \$1,250,000.  
Founded almost a century ago under  
Episcopal Church auspices, the hospi-  
tal is now operated jointly by the  
Episcopal and Presbyterian Churches.  
Six trustees are elected by the Epis-  
copal Church and six are elected joint-  
ly by the separate synods of Northern  
and Southern Presbyterians. There  
are three trustees at large represent-  
ing the community. Bishop Scarlett  
proposed the joint arrangement when  
it was discovered that all three groups  
were making independent plans to  
meet expanding needs for hospital  
care.

ALL GOOD Brotherhood of St. An-  
drew men knew Colonel Perry C.  
Ragan. Most Living Church subscrib-  
ers knew him too, as a military man  
whose keen interest in and knowledge  
of Church affairs outstripped many of  
the clergy. Colonel Ragan dropped in  
at our office not long ago and told us  
happily of the coming-of-age of his  
latest missionary project—a new  
church which he had been serving as  
layreader had just called a priest.  
This fall he served as one of the 30  
national instructors in the layman's  
training program. Colonel Ragan died  
of a stroke, November 29th. An Army  
man all his life, he was used to ex-  
pecting quick changes in orders, and  
he is undoubtedly as ready for service  
in the Church expectant as he was in  
the Church militant.

AN OLD CHURCH that leaped from  
six to 250 parishioners in three years  
is significant news to the editors of  
Living for Young Homemakers, a na-  
tional magazine appealing to the  
young married set. The December  
issue features St. Alban's Church,  
Eltingville, on Staten Island, N. Y.,  
in an illustrated article covering six  
pages. The magazine reports the  
growth of St. Alban's under the lead-  
ership of Fr. Donald Cheetham not  
only as an example of the trend to re-  
ligion but as an example of the  
Church's response to the trend with  
"new and informed effort."

NEW DEAN of Virginia Theological  
Seminary as of July 1, 1952, will be  
the Rev. E. Felix Klonan, rector of  
St. Alban's Church, Washington, D. C.  
Dr. Klonan has just announced his  
acceptance.

Peter Day.



## Consistency

**C**ONSISTENCY is a priceless gem and of great power. The lack of it may explain why our Church does not sweep the country.

On page 4 of *THE LIVING CHURCH* of July 15th, the Rev. Marshall M. Day answers very fully and correctly an inquiry as to what is to be done with the remaining Wine after Communion, applying the second rubric on page 84 of the Prayer Book ("If any of the consecrated Bread and Wine remain," etc.). The minister, he says, "immediately before leaving the altar," must see that it is consumed. Now on p. 12 of the same issue of *THE LIVING CHURCH*, there is a news item, noted very casually, of the gift to a parish of the Church of "a new ciborium and ambry" and the further statement that "after the Holy Communion the parish began reservation of the Sacrament."

We have no intention of discussing reservation. However we well remember, only some 25 years ago, in connection with the great revision of the Prayer Book then

in progress, every effort to make reservation legal in this Church was deliberately rejected. This refusal is enshrined in the rubric referred to above—which was deliberately retained. Who has a right to nullify "the doctrine, discipline, and worship" of the Church?

A grave concern is the representation of our beloved Church as an inconsistent Church, teaching one thing in her official formularies and practising another in open violation, and no one seems to care. This sort of thing destroys confidence; and we feel sure makes many, drawn by the harmonious fulness of the faith held by the Church, fear to enter in. So often do we hear the exhortation and the claim, "loyalty to the Prayer Book." What does this mean to many who use the words?

One other illustration of the same inconsistency. In the Prayer Book (a part of our constitution) there is an absolutely unequivocal teaching concerning matrimony, and now we have a canon (and no canon is really valid which deviates one iota from the constitution) which some at least deliberately construe in violation of

the teaching of the Prayer Book. Now this with great show of reason has caused confusion as to what the Church really stands for on the subject. We once could say in almost a word what the Church has always and does teach, yes, and for which she solidly stands; now, we have to try to explain. Inconsistent again, holding strongly to one teaching in her highest formulary and suggesting doubt in lower.

We verily believe that there are large numbers of people of loose church attachment, or none at all, who could be won to the Church by consistency, this priceless gem—if only we possessed it!

(Rt. Rev.) ALBERT S. THOMAS,  
Retired Bishop of South Carolina.  
Rockville, Wadmalaw Island, S. C.

## Christianity in Japan

**H**ERE in the crossroads of the Pacific we hear much these days about non-Roman concern over the appointment of Churchman Gen. Mark Clark to the Vatican "listening post."

Six years have passed since the Emperor of Japan went on the air for the first time in history and called upon his people to submit to unconditional surrender. Through six turbulent, history-changing years, the 83 million people on these four Japanese islands have been facing up to the realities of the Brotherhood of Man.

Churchman Douglas MacArthur, whom history must record as the saviour of new Japan, emphasized time and time again, the importance of Christendom's sending missionaries to fill the "spiritual vacuum."

Churchman Matthew Ridgway, has re-emphasized the importance of faith.

Today, six years after the end of hostilities in Japan, the entire non-Roman world has sent less than 1,000 missionaries, representing well over 40 denominations. In this same period of time the Romans have moved in over 3,000. We Anglicans have about 60 here now, representing the Churches in the United States, England, Canada, Australia, and New Zealand. A third of these are wives of missionary priests and teachers.

The great communions have sent able leaders to visit this strategic land for a week, or a month—to assure their Japanese brethren of their concern for the spread of the Kingdom.

And long have the bishops, the clergy, and the laity of the Japan province of the Anglican communion hoped for visits from primates and leaders—clerical and lay—of the Anglican Communion.

Since the end of the war have come the Archbishop of New Zealand, the Archbishop of Brisbane, and Canada's new primate. In addition, in post-war years, came Bishop Bentley and the bishops of Chicago, Philippines, Tasmania, Michigan, Honolulu, and two of America's foremost lay leaders: Clark Kuebler, president of Ripon College, and Lt. Gen. John C. H. Lee, USA, retired, vice president of the American Brotherhood of St. Andrew.

In 1946, an over-all Anglican group, known as the Archbishop of Canterbury's Commission, sent three retired missionary

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ishops and a missionary priest to Japan. These visits brought much happiness and hope to the Churchmen of Japan. Without a doubt, within the Anglican world, the first hand knowledge gained by these leaders who have come will be felt around the world. But as the Japanese Church looks strategically ahead at this anxious time in Pacific history, it longs for visits from the Archbishop of Canterbury and the American Presiding Bishop, as well as all Anglican bishops bordering the Pacific Basin. International leaders concerned with world trends have come. Mayors from many large American cities bordering the Pacific have come and conferred with their brother mayors of Japan's major cities. As seen from this spot-light in fast moving Pacific events, it would mean much to the cause of Christ as it affects the Anglican Communion, if the Bishop of Alaska, the Archbishop of New Westminster, the Bishop of Olympia, the Bishop of Oregon, the Bishop of Eastern Oregon, the Bishop of California, the Bishop of Los Angeles, and the Bishop of Mexico, would come to Japan.

Another puzzling concern here is the power of the Anglican Press. In my own 25 years' experience in Japan, I fail to recall an on-the-spot visit out here of the editors of *THE LIVING CHURCH*, *Southern Churchman*, *Witness*, *Churchman*, *Canadian Churchman* or *Forth*. On the other hand secular news publications of the world see fit to send the greatest array of correspondents we have ever seen. The Roman Church has set up able Tosei News Agency manned by several public relations priests and others. By Christmas they begin broadcasting 18 hours per day from the first large scale, private radio center created in post-war Japan.

"Come and see" still holds good. Does the Anglican Communion go along, or does it still leave reporting on "things spiritual" to "hit or miss" reporting of amateur public relations volunteers? To go back to Gen. MacArthur. He has repeatedly pointed out that the Christian Church has never had greater opportunity.

PAUL RUSCH,

Executive Vice President,

Brotherhood of St. Andrew in Japan.  
Tokyo.

#### From a 20 Mile-er

AS one (a 20 mile-er) who was instrumental in establishing St. Barnabas Church in Akron, I would like to say a few things in answer to the Rev. Bradford Young, rector of Grace Church in Manchester, N. H. I confess that after reading his letter I was at a loss as to what denomination he belonged until I consulted the register. I learned that Mr. Young is an Episcopalian!

If Mr. Young is sincerely interested in the waste of missionary funds, then he is to be commended. But since the news item [L. C., September 9th] did not seem to contain all the information Mr. Young apparently has, right or wrong, I'm wondering whose ax he is grinding. There is no Presbyterian Church in Akron.

Nevertheless, I do sincerely thank him for his letter. He has caused me to go back into the history of churches that were

built by the hands and the generous offerings of people who so loved God's Church that they were willing to make very great sacrifices to have it in their midst. He has made me certain that we must all go back to tithing; that we must not waste time on card parties, bazaars, baked goods sales and the like but that we must spend our time in enriching our spiritual life; in becoming evangelistic, and in living our lives so that the unchurched and the former Episcopalians will be legitimately drawn into St. Barnabas Church.

It has always been my contention that no criticism can ever be destructive if the criticized wishes to use it constructively. I hope that St. Barnabas' whole congregation will rise to Mr. Young's challenge and as a result we will never ask for more than a loan from the missionary fund. If it accomplishes this then he deserves a place in our prayers for ever.

I hope Mr. Young will always remain in the Episcopal Communion and that one day he will visit Akron and celebrate the Mass for us.

RUTH R. NASSAL,

Associate of the Community,  
of the Way of the Cross.

Akron, N. Y.

#### Christ the King

THE letter and editorial in regard to the observance of the Feast of Christ the King in the Episcopal Church [L. C., October 28th] have overlooked the main point which is well and briefly stated in *The Christian Faith*, by Rev. C. B. Moss, D.D. (S.P.C.K. and Morehouse-Gorham, p. 126, reprint, 1949):

"When our Lord had ascended into Heaven, He sat down at the right hand of God. Every reference to this event is connected with Psalm 110:1, treated as a prophecy of the Messiah. Christ is regarded as enthroned (Heb. 1:13, 10:13; Rev. 3:21). Ascension Day is the festival of Christ the King. (For this reason the modern addition of a special festival of Christ the King by the Roman Communion is superfluous.)"

It is of course a matter of history that important aspects of the Faith have often been stressed to the neglect of others, and we have as often seemed unable to keep in mind, and to make a balanced presentation of, the whole. When these lacks exist, we know also, an attempt is made to supply them.

While we may hear on Rogation Sunday or on the Sunday within the Octave something about our Lord's Ascension, it is a rare thing to hear about its end, the Session, when Jesus sat down at the right hand of God to rule until, the final submission of all creatures to him completed, "He will lead creation in the final subjection to the Father, which fulfills the purpose of the Christian economy. Then the great end will have been reached, and God will again be all in all—God, not the Father alone, but in the fullness of the Divine Name — Father, Son and Holy Spirit; His Name hallowed, His Kingdom come, His will done, as in heaven so on earth."—*The Ascended Christ*, Rev. H. B. Swete, p. 33 (Macmillan, 1910).

It is this continuing work of Christ the King that the observance of the Ascension

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Day should make vivid—a work in which the members of his Body, as workers together with Him, should be consciously and actively sharing. In this there could be no more valuable guide than Dr. Swete's study *The Ascended Christ*, especially Chapter I, The Ascension and the Session; and Chapter II, The King. If the book is out of print, a reprint would be timely.

We should always be remembering Christ as King, but there is no doubt that the Feast of Christ the King is the Feast of the Ascension, and we should not allow ourselves to be influenced by the confused thought of Rome.

(Rev.) SETH C. HAWLEY,  
Coronado, Calif.

### Across the James

YOU mention [L. C., November 11th] "a striking broadside headed: 'That's right... church closed,'" and attribute it to St. Luke's Church, Richmond, Va. According to THE LIVING CHURCH ANNUAL for 1951, there is no St. Luke's Church in Richmond. I wonder if you could supply me with the correct name of the Church in Virginia.

(Rev.) GERALD V. BARRY,  
Rector, Christ Church,  
Riverdale-on-Hudson, N. Y.

### Editor's Comment:

Two Richmond churches, St. Luke's and the Good Shepherd, being on the "other side" of the James River, are in the diocese of Southern Virginia; the majority of the Richmond churches are in the diocese of Virginia.

### Of Deaconesses

MAY I express my thanks and appreciation for the consideration given to the Deaconess Order in the publishing of Mrs. Chamberlin's letter, the short news story, and last, but by no means least, the masterful editorial "Of Deaconesses," and all this in the issue of November 11th.

HELEN L. TAYLOR,  
Deaconess,  
Diocesan Dept., Christian Education,  
Chicago, Ill.

### No Veils for Cherubim

I DO not criticize the versification of "Their Faces Veiled," by M. E. H. [L. C., September 23d], but it is the Seraphim not the Cherubim who are veiled.

(Miss) HALLEY NEWTON,  
Ooltewah, Tenn.

### Editor's Comment:

Miss Newton is correct. We have been unable to find a biblical reference to cherubim covering their faces with their wings. Ezekiel says that cherubim not only have four faces but many eyes. Isaiah describes the seraphim with six wings, covering their faces with one pair and their feet with another, and flying with the third pair. The confusion undoubtedly arises from passages in hymns where cherubim and seraphim are mentioned together.



THIRD SUNDAY IN ADVENT

## GENERAL

## NATIONAL COUNCIL

## Television Plans

*"This is Miss Elizabeth McCracken's telegraphed summary of the December 4th to 6th National Council meeting. Her full report will be published next week."*

Progress in plans for use of television to get wide publicity for the Church were announced to National Council by Bishop Hobson of Southern Ohio. Council passed resolutions authorizing contracts for such use of television. Sponsors would be subject to Church approval.

Council discussed a resolution from the Fourth Province on tithing.<sup>1</sup> Opinion was that people should work the problem

out without much suggestion from National Council or even from bishops.

Considerable time was given to a report on the organization of Seabury Press, the Church's new official publishing house. The press is already in working order, and is filling large numbers of orders and arousing great interest in the Church.

The Overseas Department conducted a panel on its work with details of each field discussed.

The Rev. Robert J. Plumb, rector of St. Mark's Church, Washington, D. C., was appointed a member of the Armed Forces Division, to replace the Rev. Canon Robert D. Smith, who resigned.

William Gage Brady, Jr., chairman of the board of directors of the National

City Bank of New York was elected a member of Council to fill out the term of Harry M. Addinsell.

## EPISCOPATE

## Bishop Ivins Hospitalized

Bishop Ivins of Milwaukee suffered a slight heart attack on December 8th. His condition is not critical, but he is at Columbia Hospital for a rest.

## UNITY

## Episcopal-Methodist Talks

No immediate plan of organic union is in prospect for the Methodist and Episcopal Churches, but "the two [unity] commissions [of the Churches] are anxious to take some immediate step looking in that direction," says a new statement issued by the commissions' chairmen.

"A step under consideration," the statement said, "is a proposal which might lead to inter-communion through some extension of the orders<sup>1</sup> of the clergy in each of the two Churches."

The Methodist Commission on Church Union met with the Episcopal Church's Commission on Approaches to Unity for two days of talks in Chicago recently, right after the latter met.

Chairmen of the Commissions are Bishop Keeler of Minnesota and Methodist Bishop Ivan Lee Holt. Their statement said the commissions "discussed the 'sacraments' and 'ministry' . . ."

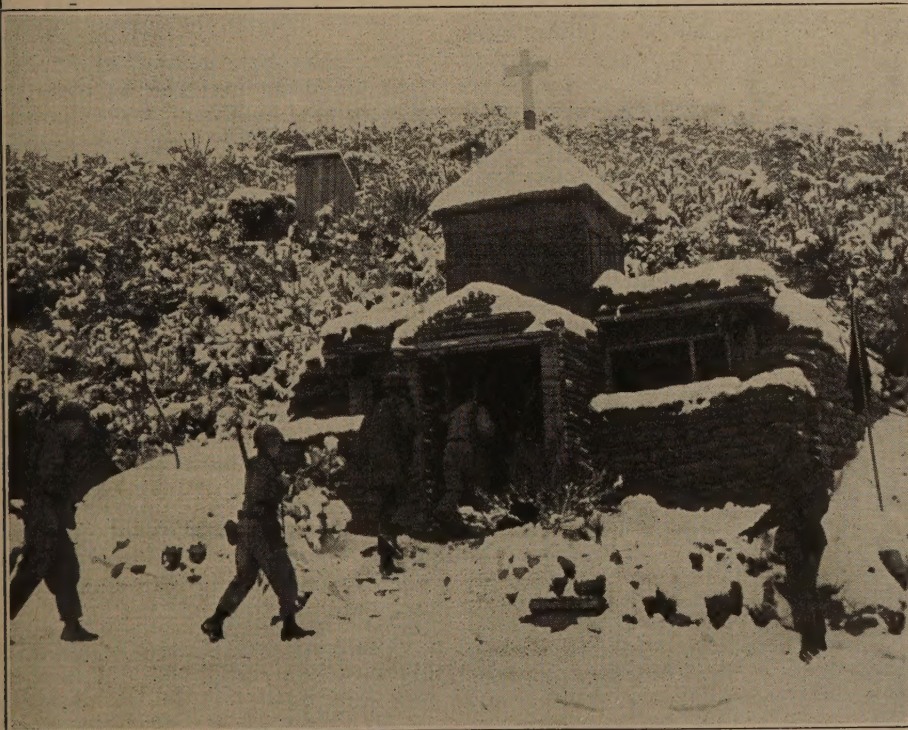
The next meeting of the two groups will be held in Cincinnati, Ohio, on January 13, 1952.

## SOCIAL RELATIONS

## St. Peter's Receives Gifts

St. Peter's Boys' Home, Detroit, Mich., has recently received gifts amounting to several thousand dollars. The Rev. John F. Mangrum of St. Peter's said that THE LIVING CHURCH's story on the home [May 27th] was, in large measure, responsible for the gifts. The exact amount of the gifts has not been revealed. Donors are anonymous.

## Front Line Chapel



Combat-ready soldiers of the U.S. 25th division in Korea file into a newly built, well-sandbagged chapel, for church services. Army chaplains have been campaigning for more warm churches to shield the men from the bitter Korean winter. Previously, services were held outdoors or in drafty tents.

Acme

**TUNING IN:** <sup>1</sup>Tithing is the practice of setting aside a tenth of one's income as God's share. Some tithers view 10% as their bounden duty. Other givers agree on the principle but scale down the percentage. <sup>2</sup>Extension of the orders of clergy of

different Churches, sometimes called "supplemental ordination," was proposed by the Unity Commission in 1938 in negotiations with the Presbyterians. Controversy waxed hot, and the Commission never asked General Convention to vote on the question.



## MINISTRY

Dr. Heuss to Head  
Trinity Church

The Rev. John Heuss, D.D. was elected rector of Trinity Parish, New York City, at a vestry meeting on December 10th, it was announced by Dr. Stephen F. Bayne, senior warden. Dr. Heuss will be the 13th rector of New York's oldest Episcopal Church, succeeding the Rev. Dr. Frederic S. Fleming who retired October 1, 1951, because of illness.

Since 1947 Dr. Heuss has been director of the Department of Christian Education of the Episcopal Church. It has been his task to lead the work of developing the Church's new curriculum, from pre-school through adult grades, and he has already laid the foundations for Church school material that may well revolutionize the Church's thinking about Christian education. In the headquarters of the Department at Tucker House, Greenwich, Conn., nearly 50 persons are at work on the problems of education in the Church.

Because of Dr. Heuss' heavy responsibilities in the Christian education program, no date has been announced for his institution as rector of Trinity parish. It is expected that this will not take place until the National Council of the Episcopal Church appoints his successor as Director of Christian Education.

The Rev. Joseph Summerville Minnis, D.D., vicar of the Chapel of the Intercession, Trinity Parish, Broadway and 155th Street, in addition to his duties there has been acting as assistant to the rector and will continue in this capacity until the newly-elected rector assumes his duties.

## Trinity and Education

By ELIZABETH MCCracken

The Rev. Dr. John Heuss, elected rector of Trinity parish, New York City, on December 10th, discussed in an interview his plans, in general, for Trinity; and the effect of his resignation as director of Christian Education of the National Council upon the program of that department.

Regarding the first, he said:

"My plans for Trinity are, of course, in very general terms at the present moment. It has had a long and remarkable ministry, both at the mother church and through its chapels. Within the changing conditions which constantly prevail in this kind of situation, Trinity must be alert to take advantage of every opportunity to be of service to the multitudes who live and work within its influence. It is my belief that Trinity and its chapels have an enormous spiritual and pastoral ministry to thousands of people in Manhattan. This



DR. HEUSS: *The whole parish life.*

is its first obligation, and every effort should be made to strengthen and deepen this important work."

Dr. Heuss went on to consider another and equally important aspect of Trinity parish.

"Trinity, however, has always played a large part in the development of Church life in the diocese of New York. It is my hope that Trinity will be enabled to work very closely with the bishops of New York in whatever program they develop for the extension of Christ's Kingdom in Greater New York. It is my belief that in the days ahead Trinity will find one of its largest opportunities to serve by being very much more closely associated with the national work of the Church. There will doubtless be many opportunities discovered in which Trinity Church can provide leadership and resources, which will contribute to the strengthening of the life of the whole Church."

In answer to a question as to when he would take up his work at Trinity, Dr. Heuss said:

"I do not know yet when I shall be able to take up my work at Trinity. As soon as a successor [to him as Director of the Department of Christian Education of the National Council] is found, I shall come. It is my belief that this can be done at some point within the first six months of 1952. My resignation from the National Council will be effective when a successor has been procured. We do not know who the successor will be at the present moment; and there will not be any temporary head of the department if it can be avoided."

## RESIGNATION'S EFFECT

Dr. Heuss' reply to a question as to how his resignation would affect the Department of Christian Education, will reassure Churchpeople who may be apprehensive about it. He said:

"My resignation should in no permanent way affect the program of the Department of Christian Education. There has been established here the solid foundation of a lasting organization. We have an excellent staff, an established educational philosophy, and a budget which, while not adequate, is nevertheless so much larger than it was four years ago that we are enabled to carry forward this work on a sound basis. The Leadership Training program has secured the permanence of this Program [of the Department] in the life of the Church by making literally thousands of Episcopalians aware of the importance of the educational task, and competent to think about it in a proper way."

The interview now turned to a detailed consideration of the single aim of the Department of Christian Education and the connecting purpose of that aim to the seven divisions of that Department. About the single aim, Dr. Heuss said:

"Our program is planned to touch the total needs of parish life. Christian education has been for so long conceived as primarily concerned with children's education. You cannot separate Christian education in that artificial way. The whole life of the parish is where Christian education occurs. To meet that we organized the seven divisions now established here in Tucker House: (1) children, (2) youth, (3) adult, (4) leadership training, (5) curriculum, (6) audio visual, and (7) the newest division, the Seabury Press."

Dr. Heuss spoke in detail of the seven divisions, going over the activities frequently cited in *THE LIVING CHURCH* in the course of the four years since he began his great work as director of the department. Then, he spoke of two other fields, recommended with the first six at the General Convention of 1949, but not yet organized because of lack of funds. He said:

"One of these will be, if and when we can have it, a preparatory and parish day school division. The other will be a camps and conferences division. They are part of the program. We are doing something in both fields, even with our limited resources."

Then, saying that he would come back to this topic and give details, Dr. Heuss went on to speak further of the total program.

"There are three agencies of Christian education in a parish. One is the organized class, whether in the Church school for the children, in the study program of the Woman's Auxiliary, or that of some other adult group. This is the class-room type of experience, and is the best way of conveying information—facts. It is extremely important, and reaches high levels with organized material and trained leaders. That is where organized Christian education has stopped in most parishes.

"Rectors have felt that if they could have a good Church school, a large Confirmation class, Bible classes for men and



women, and the other organized kinds of class-room activity, they were doing all that they could do. Classes in the Church school, whether for children or adults, we can control if we plan for them."

Dr. Heuss then spoke earnestly of the second agency of Christian education in the parish.

"The second agency is the home. It is of enormous importance to the Christian education of the child and the parents. A child can learn well in a good Church school, but a secular home can destroy all that he has learned. The home must supplement the Church school by its life. Many homes do not. That is why the program of Christian education must get the support of the parents.

"The parents need not do formal studying. The two areas where they can do most for the Christian education of their children are (1) in the tone of the devotional life of the home—grace before meals, family prayers; and (2) living out in the home, between the people of the home, the action of Christian redemption in their own lives.

#### A CHILD NEEDS THREE THINGS

"For instance, a child needs three things: love, discipline, and security. These depend upon the living of the redemptive life in the family. We do not have much control, in the Church, over homes. The task of Christian education is to win the interest and cooperation of parents. It is a hard job. The hardest job of all is to reach the parents.

"My way, and so we have taught the clergy in our clergy conferences, is to win the parents by personal calls in their homes. Almost any rector can do that in almost any parish, since the Church school is usually not too large. It is a good plan to call in the evening, if possible, when both parents are at home."

Dr. Heuss came now to the third agency in Christian education in a parish.

"The third agency is the quality of life in the parish. This is far and away the most crucial of the three. The most urgent thing we have done through the department is to awaken the Church to the vital importance of the quality of life in every parish. The doctrine of the Church is that we participate with Christ in the new order of redeemed relationships in the Holy Fellowship of the Church, through the gift of the Holy Spirit. Our problem is that the average weekly life of the parish is not this redeemed order of relationships, but is the secular order of relationships, thinly disguised as the Church."

From here Dr. Heuss went on to elucidate the bearing of this upon Christian education.

"Here is the connection with Christian education. The person who has learned about the life of Faith only in a class, whether a child or an adult, never experiences the life of Faith in any real way in the Holy fellowship. Now, it is the life in the fellowship that does the teaching.

The organized secularism of the average parish destroys the meaning of what has been learned in the class-room. It is idle to talk about improving merely the study courses, or the physical equipment of the class-rooms, or even the teaching, unless the leadership of the parish, clerical and lay together, reexamine and courageously face the redemptive purpose for which the parish exists.

"The clergy, when we say this, ask: 'How can we do it?' The answer is: 'In addition to the good things we are doing, bring together the leaders of your parish—the key vestrymen, the key women, the key teachers and leaders of the various groups, some of the parents—all the key members; and discuss with them the theological reason for the existence of the parish.' Until the leadership of a parish comes to grips with the redemptive purpose of the Church, there cannot be Christian education in that parish."

#### EIGHT STEPS

Dr. Heuss explained that this can effectually be done "by eight progressive steps. Our set of charts, 'Toward Redemptive Life,' has one section which deals with this."

Dr. Heuss brought out a stand on which was a set of 29 charts, made to turn over a rod (like a Church kalendar, but four or five times larger). He turned to the section on the redemptive purpose of the parish. The titles of the eight steps he mentioned are:

"(1) Your parish can call its leaders to discuss the real job of your parish. (2) Your parish can plan better adult education now. (3) Your parish can provide a good parish library now. (4) Your parish can train leaders and teachers now. (5) Your parish can improve your Sunday school now. (6) Your parish can provide parent education and family worship now. (7) Your parish can improve Baptismal preparation, Confirmation instruction, Marriage preparation now. (8) Your leaders can use 'A Parish Workshop in Christian Education'\* now."

Dr. Heuss spoke next of the clergy conferences held by his department at the College of Preachers, through which a large number of priests from all over the country have received invaluable help. He spoke also of the clergy conferences held in many parts of the land, both diocesan and provincial, organized by the department, at times with the leaders who had made the conferences at the College of Preachers so notable a success. He mentioned also the conferences for lay leaders, men and women.

#### BOARDING SCHOOL CONFERENCES

Dr. Heuss then returned to the two divisions which he had included in his report to General Convention of 1949,

\*"A Parish Workshop" is available from Seabury Press, Greenwich, Conn., as is the set of 29 charts, "Toward the Redemptive Life."

but for which there was not yet sufficient money available.

"We are doing what we can while we wait for more funds. In the preparatory and parish day school field, we had a conference two years ago for leaders in Church boarding schools for girls; 25 came. Last year we held another such conference. The next one we shall hold at the College of Preachers. There are so many more Church boarding schools for boys than for girls that we have not yet been able to hold a conference for their head-masters.

"Another thing that we did in this field was our recent conference for the Virginia federation of Church schools (a corporation called the 'Church Schools in the Diocese of Virginia' and including seven schools). We had it at the College of Preachers, and 35 came."

#### CAMPS AND CONFERENCES

Turning to the second new division that he hoped to add to the Department, a camps and conferences division, Dr. Heuss said:

"More than 25,000 Churchpeople go to summer camps and conferences every summer. This is one of the places where there is an enormous field for development. The conference we now have in preparation, to be held at Seabury House, is our first major effort. We have invited a group from the First Province and one from the Second Province; and we have a splendid band of planners and leaders. Archdeacon Phinney of Massachusetts, who is more concerned and more keen about this field than anyone in the Church, is one of them. Another is the Rev. Edward L. Schlingman of the National Council of Churches, who is the greatest camp and conference man in the country. Others are Sister Catherine Louise, S.S.M., and Sister Constance Margaret, S.S.M., both with great experience in summer camps. All the leaders and other participants have been chosen for their special interest in and connection with either field."

#### LEADERSHIP TRAINING

Dr. Heuss touched more briefly on the development of the new curriculum, as set forth in his recent reports to the National Council and included in THE LIVING CHURCH accounts of the National Council meetings. Similarly, he spoke briefly of the Leadership Training schedule for autumn and winter, 1951-1952, with programs for a two-day and for a four-day conference.

At the General Convention of 1949, Dr. Heuss ended his presentation of the problem of Christian education and his plea for adequate facilities in this way: "You are being asked to raise educational work from a side issue to a place of real importance."

Under Dr. Heuss' inspired leadership, the Church is doing just that. In less than five years great and real progress has been made. Work of permanent value has been done—and is being done.





SOUTHEASTERN Interchurch Convocation, opening procession.

RNS

## Summary of NCC Action\*

### General Board: 1

Voted to hold the 1952 General Assembly<sup>1</sup> in Denver, Colo., December 9th to 12th.

Set up a committee to coordinate efforts in opposition to appointment of ambassador to Vatican.

Endorsed disarmament proposals now before the United Nations.

Assured Warren Austin, U. S. delegate to the U.N., of prayers and support of American Christians.

Decided to intervene on behalf of free time religious education law now being contested in New York Supreme Court.

### Headquarters Committee:

Narrowed possible locations for permanent NCC headquarters to six cities: New York, Cleveland, Cincinnati, Pittsburgh, Chicago, Columbus, Ohio.

### Southeastern Convocation:

Held a series of valuable seminars on vital Christian topics.

\*Taken by the General Board, Headquarters Committee, and Southeastern Convocation of Churches which met concurrently in Atlanta, Ga.

## INTERCHURCH

### If We have Eyes to See

By CAROLINE RAKESTRAW

"If we wish to find out the ultimate source of our difficulties," said the Presiding Bishop, "it is to be found in the fact that we have lost our hold upon God."

Bishop Sherrill spoke as president of the National Council of Churches in the main address at the opening session of the recent NCC-sponsored Southeastern Convocation of Churches in Atlanta, Ga.

Convocation opened at St. Luke's (Episcopal) Church in Atlanta.

"When we stop to consider the state of our world," . . . the Presiding Bishop said, "it should be apparent to all that we must have the combined strength of all Christian forces to meet adequately the crisis of the time. No Church, however strong, is able to meet alone the necessities and the opportunities of today."

"The purpose of the National Council of Churches," he said, "is not to become a super Church, but to make effective in cooperative effort the oneness which already exists, if we have eyes to see. There is great opportunity and need for common counsel, planning and research in Christian education, Christian missions at home and abroad, in the application of the Gospel to the complex-

ities of modern society, in the public expression of the great truths and the great mission we share."

Dr. Franklin Clark Fry, president of the United Lutheran Church in America, led a seminar on "Current Issues of Religious Liberty" in which he termed President Truman's proposal to send an ambassador to the Vatican "a breach of principles with a threatened breach of national unity." He was appointed by Bishop Sherrill as chairman of the Committee on "Coordinating Efforts in Opposition to an Ambassador to the Vatican."

This appointment was made in NCC's General Board which met in Atlanta at the same time as the Southeastern Convocation. [See Summary of NCC action and L. C., December 9th for other General Board action.]

Dr. Benjamin E. Mays, president of Morehouse College, Atlanta, a Negro institution led a seminar on "Racial Changes in the Southeast."

"The most longed for privilege of the Negro in the South," he said, "is freedom of worship." Dr. Mays declared that the Churches should take the initiative rather than force the Negroes to achieve progress through recourse to the courts necessitating the expenditure of thousands of dollars.

Other seminars were conducted during the Southeastern Convocation on such vital topics as "Evangelism," "Morality" and National Integrity, "Worship and the Fine Arts," "Audio Visual Education," and "Christian Approach to Communism."

Dr. John M. Alexander, executive vice president of the Protestant Radio Center, Atlanta, disclosed plans for the erection of a \$500,000 edifice to house the Protestant Radio Center and to provide television facilities. A total of \$115,000, in addition to a suitable building site is on hand, and construction will begin just as soon as one half the estimated cost is in sight.

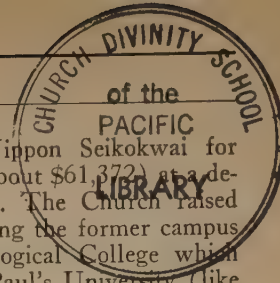
It is through cooperation with the Protestant Radio Center that the Episcopal Hour is produced. The program is broadcast over a network of 178 radio stations extending from Connecticut to Florida and westward to California.

More than 1,000 delegates from 10 Southeastern states poured into Atlanta to attend the stimulating seminars and lectures sparked by the leaders of four Churches including in addition to Bishop Sherrill and Dr. Fry, Bishop Arthur J. Moore, president of the Council of Bishops of the Methodist Church and Dr. James R. McCain, Moderator of the Presbyterian U. S. General Assembly.

**TUNING IN:** ¶General Assembly of the National Council of Churches is its overall governing body; ¶General Board, a smaller group, meets more frequently and handles most NCC business. ¶Morality and religion are closely related today. In

fact, however, this development is a unique Jewish religious insight. Nothing in ancient Rome, Greece, or Mesopotamia compares to the Jewish Ark of the Covenant, in which the presence of God was made visible by 10 moral laws engraved on stone.





## DISPLACED PERSONS

### Program Extended

The Church needs the continued help of diocesan groups in placing displaced persons.<sup>†</sup>

The DP program of the Church is now being continued in consequence of the extension of the DP law by Congress. Over 200 new DP's have been assigned to the Church since May 1st. Visas can be issued up to December 31, 1951, and DP's will be arriving for at least the first half of 1952.

The DP's are mostly of those designated as "mixed marriages" and held up until now by that designation. They are all young couples or families, usually a Serbian or Baltic Orthodox man and a German Protestant (sometimes Roman Catholic) woman. Some have farming background but the majority are semi-skilled or white-collar workers. A large number of the women have had domestic service training. Almost all speak some English.

A small number of the new cases are "handicapped," usually amputees and usually with vocational skill and training.

## TELEVISION

### First Appearance,

#### "No Room at the Inn"

The Christmas story, "No Room at the Inn," will be televised on December 23d over ABC-TV from 7 to 7:30 PM (EST). The much-honored program on which it will appear, the Greatest Story Ever Told, is sponsored by a big company, but carries no commercial announcements. This will be the first appearance of "No Room at the Inn" on television.

## JAPAN

### Profit and Loss

The Church in Japan is in the process of selling a piece of its property in the heart of Tokyo. The property is now occupied by the Central Theological College. There is some difference of opinion about whether the sale is a wise move, or whether it might mean a serious loss to the Nippon Seikokwai.<sup>†</sup> The property has been described as one of the most strategic the Church can ever hope to own in Japan.

Paul Rusch, associate editor of THE LIVING CHURCH, writes from Japan:

"Projected in 1947 as a national center for all Nippon Seikokwai activities including the National Council offices, the Central Theological College, the residence of the Presiding Bishop, and a future site for a national cathedral, the holding of the property, one of the largest undamaged estates within the nation's capital, has been under question for several months. Because of continued U. S. Army occupation of the large mansion of the estate, and the Japanese bishops' inability to adequately cope with the taxes, the property is now being sold at a considerable profit. The proceeds are to be used to create a small scale theological college and a national council building."

The sale price that is being considered amounts to roughly four times that of the original purchase price.

The property covers over ten acres and includes a mansion and another large house. It belonged to Japan's Iwasaki family. The *Christian Weekly* (national voice of non-Roman Churches in Japan) reports that the Church has found the property inconvenient for the purpose of theological education.

The *Weekly* says the property was

bought by the Nippon Seikokwai for 22,000,000 yen (about \$61,372) at a decentralization sale. The Church raised the money by selling the former campus of Central Theological College which was opposite St. Paul's University (like the college, a Church institution).

The sale is being made by the Japan House of Bishops, acting as the board of trustees of the college, to the Supreme Court of Japan. Sale price is reported to be 90,000,000 yen (about \$251,081).

## CHINA

### "Trial"

A trial charging five French Canadian nuns, of the Roman Catholic Church, with neglect, inhuman treatment, and murder of infants in their charge ended in a Chinese Communist court with the conviction of the sisters.

Two of the nuns were sentenced to five-year prison terms and the three others ordered expelled from China. The five sisters were accused by the Communists of being responsible for the death of more than 2,000 orphans at the Holy Infant Orphanage in Canton.

While the nuns were prevented from talking all through the trial, the crowd of spectators kept up a constant din of accusations and demands for death sentences.

Hong Kong Roman Catholic sources said the high death rate in the orphanage was the result of conditions in the city. They said abandoned children were taken critically ill off the streets and to many of them the orphanage could give no more than a place to die.

As judgment was pronounced, the crowd became so inflamed that the chief justice shouted, "No, no, don't beat them yet."  
[RNS]



IN THE HEART OF TOKYO: "A strategic property. . ."

**TUNING IN:** †National Church's displaced persons program is conducted by the National Council Department of Christian Social Relations. Resettlement of DP's, however, requires sponsors who can be found only at the parish level. †Nippon Seikokwai

means Holy Catholic Church of Japan. English, Canadian, and American Church missionaries combined efforts to establish a Church which is now 100% administered by Japanese bishops. Missionary help continues, however.



A GROUP of chastened men assembled at the Master's Lodging at the Savoy in London on an April day in 1660. Twelve of them were bishops who had gone through a dozen or more years of deprivation and were now restored to their sees. Twelve were Puritan divines, some of whom were about to be expelled from their places. All were serious; and, as it proved, all were uncompromising. A new Prayer Book<sup>†</sup> was desired, and, as we know, the Puritans wished laxity while the bishops and their assessors would make no compromise. The conference came to naught with no agreement other, as it members reported to the king, than "that all our account was to be this, that we were all agreed on the *Ends*, for the Churches Welfare, Unity, and Peace, and his Majesty's Happiness and contentment, but after all our Debates, were disagreed of the *Means*. And this was the end of the Assembly and Commission."

Yet it was actually the beginning of a Prayer Book revision whose results were to be unchanged for nearly three centuries. With Puritan objections eventually silenced, both Houses of both convocations — made up now of men who were closer than ever to the people's needs—passed and signed the new Book. More than any of its predecessors it became the People's Book.

In the work of the revision of the Elizabethan liturgy there was indeed great pressure from all sides to put forth a book that would "gratify this or that party in any of their unreasonable demands." But the revisers resisted and solidly set to work with one aim. This was "to do that which to our best understanding we conceived might most tend to the preservation of peace and unity in the Church, the procuring of reverence and exciting of piety and devotion in the public worship of God . . ."

Good old Jeremy Taylor, who had lost his living because of his loyalty to the Church and the Prayer Book, had written in his forced retirement:

"Certain it is that there is no part of religion, as it is a distinct virtue, and is to be exercised by interior acts and forms of worship, but is in the offices of the Church of England. For if the soul desires to be humbled she hath provided the forms of confession to God before His Church. If she will rejoice and give God thanks for the particular blessings, there are forms

of thanksgiving described and added . . . which are all the public, solemn, and foreseen occasions, for which, by law and order, provision could be made. If she will commend to God the public and private necessities of the Church and single persons, the whole body of collects and devotions supplies that abundantly. If her devotion be high and pregnant and prepared to fervence and importunity of congress with God, the litanies are an admirable pattern of devotion, full of circumstances proportionable for a quick and earnest spirit.

"When the revolution of the anniversary calls on us to perform our duty of special mediation and thankfulness to God for the glorious benefits of Christ's Incarnation, Nativity, Passion, Resurrection, and Ascension (blessings which do as well deserve a day of thanksgiving as any other temporal advantage, though it be the pleasure of a victory), then we have the offices of Christmas, the Annunciation, Easter, and the Ascension. If we delight to remember those holy persons whose bodies rest in the bed of peace and whose souls are deposited in the hands of Christ till the day of restitution of all things, we may, by the collects and days of anniversary-festivity, not only remember, but also imitate them too in our lives, if we will make that use of the proportions of Scripture allotted for the festival which the Church intends. To which if we add the advantages of the whole Psalters, which is an entire body of devotion by itself and hath in it forms to exercise all graces by way of internal act and spiritual intention, there is not any ghostly advantage which the most religious can either need or fancy, but the English Liturgy in its entire constitution will furnish us withal."

#### FURNACE OF AFFLICTION

It is not too much to say that the Prayer Book of 1662, from which our present American Book derives, came forth from the furnace of affliction. Its revisers, like Jeremy Taylor, had suffered for their convictions. Their offices had been vacated by Cromwell and his Parliament, their beloved Prayer Book "had had the fate to be cut in pieces with a pen-knife and thrown into the fire, but it is not consumed." To the bishops and doctors of the Savoy Conference the liturgical work which succeeded the labor of revision was one of love; they had well-nigh lost their Prayer Book. Their work at first "was sown in tears," as Jeremy Taylor said, "and is now watered with tears; yet never was any holy thing drowned and extinguished with tears."

Such is the background of the Book of Common Prayer as we use it today. The Caroline revisers made few changes in the liturgy. They were conscious of what the people had been deprived. And, to use the words of Bishop Weston, it was with "a strictness and sternness in the following of Christ that they placed

the Book of 1662 in the hands of their own and succeeding generations." The prayers which they did add are "more flowing." They gave us the General Thanksgiving and the Collect for the Sixth Sunday after Epiphany, while we in the American Church have to thank our own revisers for such additions as the Collect for Transfiguration (1892) and the greatly improved Baptismal Office (1929).

This latter and truly American contribution is the result of pastoral experience, rather than of theological necessity. For the elements of worship as shown forth in the Prayer Book are concerned equally with the head and the heart. They teach men something of the mystery of holiness. It is one of the great contributions of Anglicanism to the world of religion that such is the purpose

## The Prayer

an

By the Rev. Hira

of its Book of Common Prayer. It teaches goodness.

F. H. Brabant says, "it helps us to love our neighbor by teaching us to venerate and love the society of the Holy Church to which we belong. The liturgy keeps this before us by its intercessions for the Church on earth and by kindling our sense of fellowship in worship with the Church expectant in paradise and the Church triumphant in heaven. It tells us of the communion of saints;<sup>†</sup> it tells us to pray for the faithful departed; it assures us that the saints pray for us and mingle their petitions with our own. This is the importance of the historical element in liturgies; to use the same words and actions as are being used and have long been used all the world over gives a Catholic action to worship and strengthens the sense of loyalty to the

**TUNING IN:** † A Prayer Book to an Anglican usually means a copy of the Book of Common Prayer, which contains all of the official services of his Church. To a Roman Catholic a "prayer book" is one of the various unofficial semi-private

books of devotion — more like what an Anglican means by a communicant's manual. † Communion of saints can mean (in its Latin form) at least two things: (1) fellowship of holy persons (2) sharing of holy things.





# People

ell Bennett, D.D.

intolerable." In the positive moment we feel reconciled. The priest, in his absolution, declares divine mercy, pardon, and deliverance from all our sins. We are to be confirmed and strengthened in all goodness, and brought unto everlasting life, "through Jesus Christ our Lord."

And yet the strictly personal offices of the Prayer Book are few: the Visitation of the Sick, the Communion of the Sick, the Unction of the Sick. The Thanksgiving of Women after childbirth is partly personal and partly corporate, for, after her experience of confinement, the mother returns, "at the usual time . . . into the church decently appalled, and there . . . kneel(s) down in some convenient place, as hath been accustomed or as the Ordinary shall direct."

It, also, was a happy action for the revisers to place the adjective *daily* in the titles for Morning and Evening Prayer. Archbishop Cranmer handed the old Latin monastic offices to the people; and of the new office in English he wrote, "Here you have an order for prayer (as touching the reading of holy scripture) much agreeable to the mind and purpose of the old fathers, and a great deal more profitable and commodious than that which of late was used."

The course of English as a liturgical language began in 1544, when the English litany<sup>†</sup> was first given to the people. The letter of Henry VIII to Archbishop Cranmer had required that the offices be "not for a month or two observed and after slenderly considered," but that the people be so instructed that they would gladly frequent it." As our American litany stands today, it is the product of successive revisions—1549, 1552, 1604, 1662, 1789, 1892 and 1929.

Man then, in all his private and in all his corporate capacities, is the subject of the Prayer Book. God is the object. There is no better treatise on pastoral

work, from the Solemnization of Matrimony through the Ministration of Holy Baptism, the Offices of Instruction and the Order of Confirmation unto the Order of the Burial of the Dead.

Seldom has there been a better description of the use of the liturgy as a teaching force than the words of Origen on the Burial of the Dead as performed by the Church. Said he: "We do not celebrate the day of a man's birth, as it is only the commencement of pains and trials, but we celebrate the day of his death because it is the putting away of all pains and the escape from all temptations. We celebrate the day of death because those who seem to die do not really die. For that reason we both make memorials of the saints<sup>†</sup> and also devoutly commemorate our parents and friends who die in faith, both rejoicing over their state of refreshment and also entreating for ourselves a pious consummation in faith."

## CATHOLIC THEOLOGY

The theology of the Prayer Book is that of the Catholic Church. Its pastoral appeal is to the hearts and hopes of men. Its first appearance under Edward VI was a welcome aid to the people who had hitherto worshipped by beholding the ceremonial of the Church, yet whose ears were assailed by a tongue they did not understand. But with the offices and the forms for administering the sacraments provided in the tongue of their daily life, they were brought closer to the realities of their religion. Hardly had a century passed until, under the Commonwealth, the liturgy was again denied the people. But its first impress was so sure that the committee of revision returned the Book of Common Prayer to a Church in which succeeding generations shall

" . . . sit at endless feast

Enjoying each the other's good."

beloved society which is Christ's Body."

It was a happy action when the title "The Book of Common Prayer" was placed at the head of the English Liturgy. For true worship "takes the social side of man and invests it with mystery." The frequent and regular use of the general confessions in their choir offices and in the Offices of the Holy Communion makes us aware of corporate, as well as of individual, sin.

The exhortations which the revisers gave us set both negative and positive moments. In the negative moments of repentance the sinner feels despair and horror at his wrong-doing: he has "erred and strayed like a lost sheep; there is no health in (him)." Indeed we sinners "are heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burden of them is

## LAST EQUATION

YOUR life was brief, mine travels on and on,  
Where may we even them?

*At daybreak's hem  
When night is gone.*

Your time is always, mine is running short,  
Where will they meet and blend?

*World without end,  
Is your retort.*

ELEANOR GLENN WALLIS.

**TUNING IN:** <sup>†</sup> The litany is the only service in the Book of Common Prayer that was for a time used by the Roman Catholic Church. Its use continued in England when Roman Catholicism was temporarily restored under Queen Mary

(1553-1558). <sup>†</sup> Saints in the New Testament meant Christians generally. Later the word came to be applied to Christians who had shown heroic virtue. In the phrase "communion of saints" in the Apostles' Creed it still includes living Christians.



## Christianity in China

THERE is no doubt that Christianity is undergoing sore trials in Communist China today. The worst of it, from the point of view of American Christians, is that there seems to be so little we can do to help our Christian brethren in that country. Free communication with them is impossible; and we are discouraged even from sending them an occasional card or note of greeting, however innocuous in itself, for fear of having it used against them, as evidence that they are linked with "Western imperialism."

Such little news as comes to us from the other side of the Chinese iron curtain makes painful reading. The report of the mass trial for murder of five Roman Catholic nuns, and their condemnation by a howling mob of 6,000, shocks us to the depths, with its outrageous denial of justice, humanity, and common decency. So hideously barbarous is this report that it seems unreal, as did the reports of atrocities against captives in Korea; yet it is not only real but symptomatic of the mass terror and purges being deliberately employed to gain unlimited power over 500 million men, women, and children in the name of the "people's democracy."

Marguerite Higgins in her recent series of articles "Around Russia's Curtain" describes the way in which hatred of foreigners, and especially of missionaries, is stirred up by the Chinese Communists. She mentions the thirty or more "Vogeler cases," many of them involving missionaries, that "would undoubtedly cause the greatest indignation if they had been perpetrated in Eastern Europe," but that in China "seem to cause comparatively hardly a stir." One of them was the case of an American Southern Baptist missionary, Dr. William Wallace, who died in a Wuchow jail under circumstances that should have caused as loud an outcry as did the cases of Vogeler and Oatis in Europe.

More important, however, than the fate of missionaries and other foreigners in China, is what is happening to Christianity among the Chinese themselves. Within the process of the Communist revolution in China, the Christian Churches have themselves been undergoing a process of reformation, the details of which we do not yet know, but which must cause us the gravest concern.

The resignation of the Anglican Dr. T. C. Chao as one of the presidents of the World Council of Churches last summer is an example of the widening breach between Chinese and Western Christians. Not only is there a break in the world-wide ecumenical fellowship, illustrated by his resignation, but there is

also a break within the Anglican communion. It is increasingly difficult to maintain any kind of contact with our fellow-Churchmen in China, or to have a basis of mutual understanding when we do.

A former missionary to China (identified only as "T. T.") discusses this whole situation in the October issue of the *Ecumenical Review*. It is, he rightly says, of the utmost importance that we should try to understand what is going on in China, "not only in the outer life of the Church, but also in the hearts of Chinese Christian leaders." He continues: "There is much of value that we may learn for our own future reference, but there is an even more important reason than this. If we are to remain true exponents of ecumenicity, we must continue to hold the Chinese Church in our love and in our prayers."

Another penetrating analysis of the situation in China is *Christian Witness in Communist China* (Morehouse-Gorham, \$1.25). Like the writer in the *Ecumenical Review*, this writer uses a pseudonym ("Barnabas"), in order to avoid getting his Chinese former colleagues into further trouble. Both the article and the paper-bound book should be read by anyone who wants to understand what is going on among Chinese Christians in their endeavor to meet the new situation in which they find themselves.

Why does there seem to be so little evidence of courageous Christian witness in China, even to the point of martyrdom? Both writers deal with this question, and both lay it to a number of causes — though admitting that there may be, and doubtless is, much courageous witness that is not known to us, and perhaps never will be known.

ONE reason, says "Barnabas," is the bankruptcy of the traditional Chinese culture. Another is the Chinese desire "to assure one's own survival through having as many friends and as few enemies as possible," coupled with the fact that "in Chinese tradition objective truth is never so important as the structure of personal relations by means of which one survives." This accounts in large part, no doubt, for the "accusation meetings," wherein Chinese Christians denounce missionaries and each other in a way that seems almost incredible to us. (Some missionaries were told by their Chinese associates, before they left, that they would be denounced by them, but not to forget the high esteem in which they were held nevertheless!)

Another reason, says the writer in the *Ecumenical Review*, is "the extreme difficulty, if not impossibility, of bearing public Christian witness on any issue as over against the government. The government sharp-



divides religious issues from political: the former confined within the narrowest possible limits, while almost any aspect of human life may be subordinated under the latter. And the government has its own effective methods of turning 'martyrs' into 'traitors.' Not only would real martyrs probably remain unknown; this knowledge in advance inhibits martyrdom." Thus the persecution of Christianity by the Communists is far more subtle than was that by the Roman Empire, where the burning of a pinch of incense to Caesar was a clear-cut symbolic act that all could understand!

BUT, says the same writer, "the deepest root of this failure is surely lack of real theology." "Barnabas" adds: "Everywhere Chinese Communism has done what it has led with a demand on the moral life of its hearers. This demand is couched in Communist terms of course, but it speaks often to the bad conscience of the people who hear it, including Christians. . . ."

"The Churches," continues the writer in the *Review*, "have too easily acquiesced in the typical lack of interest in theology manifested by their Church members. Religion has been too often humanistic and pragmatic. Lack of well-thought-out conviction has badly weakened many Church leaders as well as ordinary Church members." Only on such a basis, it seems to us, can one account for the general willingness (with notable exceptions, which, however, cannot be recorded) to acquiesce in the government-inspired Christian Manifesto, in which the basic political principles of the "New China" were unreservedly endorsed. But "Barnabas" notes:

"Many Christians held out despite all pressures. A pastoral letter sent out by the leaders of one denomination expressed probably what most Christians would like to have said. It contained a declaration of loyalty to the government, and of opposition to all imperialism, feudalism, and bureaucratic capitalism. But it did not borrow the language judgments of Communism. It spoke from the foundation of the Gospel of Christ, and the tasks which it sets."

One great lever that the Communists hold over Christians in China, as elsewhere, is the denial of the right of silence. It is not enough that Christians keep their eyes and mouths shut, and go about their own business; they *must* denounce the foreign imperialists and missionaries, and they must endorse the Communist aims and objectives. There is no middle course.

One thing is certain. There is nothing to be gained by denouncing Chinese Christians for apparently giving in to their Communist rulers. The Chinese mind is a subtle one, and there may well be more of a hopeful nature going on among them than we can know about. Moreover, it is too easy for us, from our position of relative security, to prescribe what others should do under conditions of terror and uncertainty.

Nor do we know how many lives of quiet witness for Christ are being led by Chinese Christians, laymen and clergy alike, nor how effective that witness may prove to be in the long run.

The important thing, just now, is that we do not shut out the Chinese Christians from our love and our prayers, by erecting our own iron curtain about our minds and our hearts. Rightly does the writer in the *Ecumenical Review* conclude: "The situation of the Chinese Church calls not for our condemnation, still less for our condoning; it calls for our prayer. 'The Lord knoweth them that are His,' and He will care for His Church. We are all in the hands of the Living God, and it is He who, through the tranquil operation of His perpetual providence, continues to carry out the work of man's salvation" — in China, as elsewhere.

### "Well Done"

THE election of Dr. John Heuss as rector of Trinity Church, New York, and his impending resignation as director of the Department of Christian Education, is an important event. It will mark the close of the first phase in the Church's reorganization of its entire educational program. That work will by no means end; in fact, it is just beginning to be widely effective. Dr. Heuss has laid the foundation for an organization that others must build up.

This is as it should be. When Dr. Heuss accepted the call to head the Department of Christian Education, he did so somewhat reluctantly, believing that his life's work was that of a priest and pastor, rather than the permanent head of a national Church department. The altar has always been the center of his devotional life. At the urgent request of the Presiding Bishop, he loyally accepted the charge laid upon him; but he said at the outset that he was undertaking that work only for about a five-year period. He is now in his fifth year, and his return to parish work is fully in accordance with his original acceptance of the national post.

Meanwhile, in a comparatively short time, religious education has become recognized as a high priority in the Church, second only to its missionary work. With funds generously voted by General Convention, a new departmental organization has been set up, basic educational books published, and a new curriculum brought to the experimental phase. Christian education has now come of age in the Episcopal Church; its further growth will be the responsibility of the whole Church, guided by the Department of Christian Education working along the lines developed by Dr. Heuss and his able and loyal staff. In the interview in this issue, he clearly indicates those lines, designed to meet the total educational needs of the parish and the general Church.

Dr. Heuss has accomplished a truly notable feat in his reorganization of the department and in awak-



ening the whole Church to the importance of the subject. He and his associates have indeed raised education from a side issue to a place of major importance in the Episcopal Church. And he has done so modestly, with no thought of becoming the "indispensable man." His impending resignation is an indication that he feels that the work is now strong enough to stand on its own. He can safely turn over its administration to someone else, confident that the Church will continue to support it under his successor as generously as under his own leadership.

There is no priest in the Church who has the confidence of men and women of every viewpoint as fully as does John Heuss. As he lays down his task for the general Church, and returns to parish life as rector of one of the nation's greatest and most strategically placed churches, he carries with him the appreciation, affection, and best wishes of all Churchmen.

He has planted well; God will indeed give the increase.

### *Bible and Church in Brazil*

SOMETHING new for a nominally Roman Catholic country is the issue of a special postage stamp to commemorate Bible Sunday. Ecumenical Press Service reports that the Postmaster-General of Brazil announced at a luncheon given in his honor recently by a group of clergymen in Rio de Janeiro, that he intended to issue the special stamp on December 9th. Its design, he said, would reproduce a poster published by the Brazil Bible Society, showing an outline of the country in the center, with two hands holding a Bible above it. The words "Dondo a Biblia a Patria" (Giving the Bible to the Homeland) are printed below.

Our own Church is devoting special attention to the subject of Brazil, where the Church has made great strides in recent years. In 1949 General Convention divided the former missionary district into three, each with its own bishop, and a year later a National Council was organized to direct and coordinate the work of the Brazilian Episcopal Church.

Study material on Brazil is announced in the current issue of *Churchways*, and may be obtained from the National Council, 281 Fourth Ave., New York 10, N. Y. These include a free illustrated folder, *Brazil Today*, and a packet of study material for \$1.00, including a new book, *Brazilian Destiny*, by the Rev. Dr. Powel M. Dawley of General Seminary. Two courses on Brazil for children of the Church school are also available.

Brazil, like the rest of Latin America, is eager for Christian teaching, and especially for the Catholic Faith free from the authoritarianism of Rome. The Episcopal Church has a unique opportunity to give just that to our Latin neighbors, both at home and abroad. We hope Churchpeople generally will give more attention to this important phase of missionary

activity. We therefore welcome this material on Brazil, and hope it will be widely used throughout the Church.

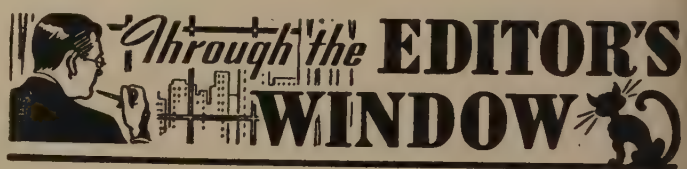
### *Birthday Greetings*

TWO distinguished Church leaders, a bishop and an educator, rate very special birthday greetings this month. Both have long been good friends of THE LIVING CHURCH, and we are sure our FAMILIES will want to join us in sending them greetings and best wishes.

The Rt. Rev. Paul Matthews, retired Bishop of New Jersey, will be 85 on Christmas Day. Ordained in 1890, he has given a full life time of service to the Church, and has ever been a staunch defender of the Catholic Faith. He is today the oldest bishop of the Episcopal Church, and one who is held in the highest honor and esteem by the thousands of Church people, both in his own diocese and elsewhere, to whom he has given leadership and inspiration.

Dr. Vida D. Scudder, professor emeritus of English at Wellesley, will celebrate her 90th birthday on December 15th. She was, we believe, the first woman to receive an honorary degree from Nashotah House at its centennial commencement in 1942. Her host of friends all over the world, and her thousands of former Wellesley College students are sending her affectionate and admiring birthday greetings.

To both of these warriors for Christ and His Church, THE LIVING CHURCH sends a heartfelt birthday greeting, with a prayer that the peace of God may continue to dwell in their hearts all the days of their life.



THE PRESBYTERIAN CHURCH IN THE USA has published a report of the Radio and Television Department of its General Assembly which contains some ideas that might well be used by our own Church. Among other things, it lists 36 missionary programs on radio networks and 18 on television networks, with others on single stations, sponsored by the Presbyterian Church. It also lists a transcribed radio serial for children known as "All Aboard for Adventure" and a missionary series entitled "Your Own Back Yard," carried by more than 400 stations. Four seminaries are giving courses in religious broadcasting and one in religious television, while two others have produced radio programs. The report contains this striking sentence: "For the Church of the 20th century not to make extensive use of both television and radio would be as unthinkable as if St. Paul had refused to travel in ships or Luther and Calvin had regarded the printing press as unworthy of use." Looks as if the Presbyterians are really wide awake in this important matter!

*Clifford P. Marchant*

*The Living Church*

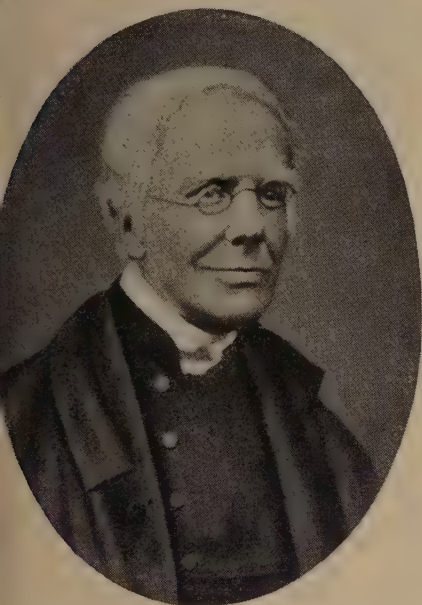


# JOHN KEBLE

## and "The Christian Year"

By the Rev. John H. Johansen

Moravian Church in America



OF all the English leaders of religion, few have attained such eminence as John Keble. Born in the year 1792, with his brother he was educated at home by their father, who was vicar of Fairford in Gloucestershire. John entered Oxford at the age of 15 and quickly distinguished himself as a scholar.

After many brilliant successes he was elected fellow of Oriel College before he was 19 years of age. Ordained in 1815, he remained for some years as a tutor at Oxford, but he always felt that his real mission in life was that of a pastor. As he himself said: "The salvation of one soul is worth more than the framing of the magna charta of a thousand worlds."

Accordingly, on the death of his mother he returned to his home in order to

assist his father in his scattered country parish. So unobtrusive and self-forgetful was he in all that he did, that his humbler parishioners had no idea that their pastor was one of the leaders of the Church of England. His favorite text was: "ourselves your servants for Jesus' sake." He was instant in prayer. Over all with which he had to deal he cast "the cooling shadow of his lowliness."

One who knew him well has said: "What I think remarkable was not how many people loved him, or how much they loved him, but that everybody seemed to love him with the very best kind of love of which they were capable. It was like loving goodness itself; you felt that what was good in him was applying itself directly and bringing into life all that was best in you. His ready, lively, transparent affection seemed as if it was the very spirit of love opening out upon you and calling for a return such as you could give."

### COUNTRY PASTOR

On the death of his father in 1835, Keble was appointed to the parish of Hursley in Hampshire, where he remained for the rest of his life. He died in 1866 at the age of seventy-four; and a permanent memorial to him exists in Keble College, Oxford, which was erected by subscription after his death.

Keble's brilliant career at Oxford and his later work as a country pastor might

have been forgotten but for the wide authority and reverence which came to him through *The Christian Year*, published in 1827, which brought the qualities of his mind and soul to bear upon the mind and soul of the Church at large. The fact that it passed through 96 editions in the author's lifetime testifies to its widespread influence and popularity. It has been well said that, "What the Prayer Book is in prose, *The Christian Year* is in poetry."

*The Christian Year*, which became one of the best known books in the English tongue, accompanies the round of the Church's year with contemplative poems, which are not only of high literary merit, but which also, with their pious and universal spirit, did much to prepare the soil for the Oxford Movement.<sup>†</sup> From this book most of Keble's hymns have been taken; and it was chiefly upon the merits of this work that Keble was elected to the professorship of poetry at Oxford.

In *The Christian Year* Keble followed the example of his predecessors, such as Ken, and introduced his poems with a morning and evening hymns. From these two poems we get two of his most famous hymns: "New every morning is the love," and the most famous of them all—"Sun of my soul, thou Saviour dear."

The poem from which this hymn of six verses is taken contains fourteen verses. "Sun of my soul" was written in

**TUNING IN:** <sup>†</sup> *The Christian Year* (after which the volume referred to in this article is named) was a matter of gradual development rather than of deliberate planning. Its skeleton outline in the Primitive Church consisted of the Sundays, with

one or two days of fasting before Easter. Other days got added in the course of the centuries. <sup>†</sup> *The Oxford Movement* (not to be confused with the so-called Oxford Group Movement) restored Catholic awareness to Anglicanism.



1820, and was suggested to Keble as he stood gazing one evening at the sun sinking fast behind the clouds. He watched it till it disappeared, and the darkness began to gather around him. He then commenced his poem with these two verses, which are not included in the hymn:

"'Tis gone, that bright and orbèd blaze,  
Fast fading from our wistful gaze.  
Yon mantling cloud has hid from sight  
The last faint pulse of quivering light.

"In darkness and in weariness,  
The traveler on his way must press,  
No gleam to watch on tree or tower  
Whiling away the lonesome hour."

Then begins the first verse of the hymn as we have it in our hymnbooks:

"Sun of my soul, thou Saviour dear,  
It is not night if thou be near;  
O may no earthborn cloud arise  
To hide thee from thy servant's eyes."

Other well known hymns taken from *The Christian Year* are "Blest are the pure in heart" (feast of the Purification), "There is a book, who runs may read" (Advent II), and "When God of old came down from heaven" (Whitsunday).

#### THE SOURCE OF LIFE

Without the sun there could be no life in the world, neither animal nor vegetable, because the sun is the only source of life. So, as the author of the hymn points out, the Saviour is the sun, the life, of the soul.

Once, when Tennyson was asked what Jesus Christ was to him, he pointed to a flower in full bloom in his garden, and said: "What the sun is to that flower, Jesus is to my soul." Christ Himself is the true Light; and it is His light that disperses the "earth born clouds"—the sins and the doubts, and the fears, which so often "hide him from his servants eyes."

It has been said of Keble that one of his characteristics is the close personal love which he seems to bear to Christ as to a living Friend. Again and again we meet this in his poetry. There can be no more fitting conclusion, therefore, to a sketch of John Keble than a verse from his poem for the fourth Sunday after Easter, in which this love is clearly stated:

"My Saviour, can it ever be  
That I should gain by losing thee?  
The watchful mother tarries nigh  
Though sleep have closed her infant's  
eye,

For should he wake and find her gone,  
She knows she could not bear his moan.

"But I am weaker than a child,  
And Thou art more than mother  
dear.

Without Thee heaven were but a  
wild,

How can I live without Thee here?"

## BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor

### God's Days

"THERE is no such thing as good days and bad days, for they are all God's days," according to Theodore Parker Ferris in *This Is The Day* (Wilcox & Follett. Pp. 191. \$2.50).

The volume consists of 23 sermons preached in the last two years in Trinity Church, Boston, of which Dr. Ferris is rector. Titles include "The Man Who Laid Down the Law," "What Keeps People from Praying," "The Idleness of Tears," "The Story of the Iron Gate," and "Some Plain Words About Easter."

The sermons are what one would expect from Dr. Ferris. They are well constructed, reinforced by illustrations that seem to grow out of their substance, and they really say something worthwhile.

The theological teaching might have been more definite in places. For instance, "The God Who Became One of Us" starts out all right, and no doubt is intended as a not-too-technical presentation of the Church's position, but it leaves the reader with the impression that it was divine love, rather than the second person of the Holy Trinity, that became incarnate in Jesus of Nazareth.

On the other hand, "The Other View of Christmas" (which is this editor's choice of the lot) is much better as a sermon on the Incarnation—probably because, relying upon the New Testament



DR. FERRIS: *No good or bad days.*

and the Nicene Creed, it simply puts the divine and the human natures of our Lord side by side and leaves them there.

But despite a few criticisms of this sort, the sermons are well worth the reading that their publication will secure. One can imagine the congregation of Trinity Church sitting in rapt attention

## Not Lost in a Maze

By the Rev. Donald J. Parsons

Instructor in New Testament, Nashotah House, Nashotah, Wis.

AN amazing amount of information can be included in a small book, and *The Early Church and the New Testament*, by Irene Allen, is a case in point. (Longmans. Pp. 263. \$2).

This New Testament introduction includes a sketch of the political, religious, intellectual, and social conditions of the time, together with brief descriptions of the individual canonical books. The generally accepted conclusions of modern scholarship are presented in an understandable fashion, but the author does not become lost in a maze of details nor

in a pursuit of theory for theory's sake.

Particularly good is the way in which Miss Allen shows that the New Testament writings did not drop from the sky but were intimately related to the harsh but dramatic realities of the Church's life. The Biblical evidence for the Virgin Birth is stronger than she realizes (pp. 153-4), and the change in philosophy in the Hellenistic period is due to deeper causes than the practical spirit of the Romans (p. 36).

However, the book is compact, very readable, and generally useful.



they were preached and going away with a feeling that Christianity is after all relevant to the here and now. Could this explain the stealing of the watch from Trinity's pulpit, to which reverence is made in one of the sermons . . . ?)

THE agapē\* was a religious meal held in New Testament times in connection with the Eucharist, but later separated from it, then given up in most cases, but surviving today in the *antiphona*† and the *pain béni* ("blessed bread") of French Roman Catholicism. An interesting description of the recent revival of the agapē in the parish of Hilgay [diocese of Ely, England], with joint participation by Anglicans and Methodists, is told in *An Experiment in Worship*, by Ian Thomson (SCM Press, 1960, 47. Paper, 2/6).

According to Fr. Thomson the experiment had the approval of "two of the most eminent Anglican liturgiologists," several prominent Methodists, the Bishop of Ely (Dr. Wynn), and the late Archbishop of Canterbury, Metropolitan of Thyateira and Exarch of the Ecumenical Patriarchate for Western and Central Europe.

The booklet emphasizes the need of adequate safeguards, so as to forestall any confusion in people's minds of the agapē with the Eucharist.

## Of Interest

BOOKS related to the theme of Christmas keep trailing in, and, although the time is short, it may still be possible for some readers to obtain them early enough to use as presents. Latest to reach this department is Maud Hart Lovelace's *The Trees Kneel at Christmas* (Crowell. Pp. 128. \$2.50).

This is the story of two Syrian children, their parents, grandmother, and numerous relatives at Christmas time in Brooklyn. Grandmother tells a story of the trees that kneel on the night of Christ's birth, and a child's bright faith brings her a glimpse of the trees that kneel at Christmas—even in Brooklyn. Author is a Churchwoman.

When the plane crashed in the Alps, Barry Spinner, an American boy and Moselle, a little French refugee girl, were the only survivors. Down the mountain they went, stopping first at the house of the woodcarver, and then at the sheep herder's, until finally they reached the lovely chalet of Mme. Gutchen near the village, where Moselle

\*Greek for "love"—the kind that seeks only to give. Applied to such meals because they were an expression of the love of Christians for one another.

†From *doron*, gift, meaning recompense, return-gift (in this case the remains of the bread from which the pieces that were consecrated were cut—distributed at the end of the Liturgy).

found a home. But Barry went on, pushed by his need to reach the village that night.

All the way Barry was guided by Brother Klaus, a tall old man in a long brown cloak, carrying a staff which he lent to Barry, but he was not visible to Moselle. Brother Klaus was a beloved Swiss saint who had lived 500 years before, and through the story is woven this spiritual strand.

"Never once will I stop beseeching the saints in heaven to give you a safe journey," Martha the housekeeper in Boston had told Barry, and Barry was certain that his guide was none other than "Saint Santa Claus"—all of which is told in *Saint Santa Claus*, by Ruth Rounds (Dutton. Pp. 128. \$2.25).

Simplicity, charm, and humor are combined in *The Man Who Sold Christmas*, by R. Lieberman.

In this novelette Brother Angelo is very happy working in the monastery kitchen, but happier still when God bids him go to the nearest large city and tell the people what he knew about Christmas.

With a simplicity and selflessness quite incomprehensible to his superiors, but aided by the understanding of the Archbishop, he goes about his mission and in little ways helps people attain their hearts' desires (Longmans. Pp. 128. \$2).

Norman Collins' *Children of the Archbishop* is not about an Archbishop's family (except in an indirectly spiritual sense), but is a long, leisurely novel of England between 1920-1938. Sweetie, left outside the Archbishop Bodkin Orphan Hospital in 1920, grows up, and the book tells of that growing up and of others with whom her life was entangled (Duell, Sloane, & Pearce. Pp. 576. \$4).

An important recent publication that will be reviewed later in THE LIVING CHURCH is *The Practice of Evangelism*, by Bryan Green, which contains chapters on The Task of Evangelism, The Necessity of Conversion, The Mission of the Local Church, Evangelistic Preaching, Missions and Mass Evangelism, Dealing With the Individual, Methods in Evangelism, and Thoughts in Retrospect, together with five appendices, and a foreword by the Presiding Bishop (Scribners. Pp. xi, 258. \$3).

A book 30 years in the making is *The Origins of European Thought about the Body, the Mind, the Soul, the World, Time, and Fate* ("New Interpretations of Greek, Roman and kindred evidence — also of some basic Jewish and Christian beliefs,") by Richard Broxton Onians, Professor of Latin in the University of London.

This is a work of meticulous erudition, bristling with Latin and Greek

(and just about every other language from Arabic to Welsh), heaped high with footnotes, and trailing off into general index, index of words, and select index of passages — described by its author as "a publication of research and not a comprehensive survey of existing knowledge." A work definitely for the scholar, and incidentally a most attractive piece of typography and book production (Cambridge University Press. Pp. xvii, 547. \$9).

What makes a Roman Catholic parish tick is given in *The Dynamics of a City Church*, by Joseph H. Fichter, S.J., which is based on the study of an actual, but anonymous, parish.

The book is volume 1 of a projected four-volume series by Fr. Fichter, who is head of the department of sociology at Loyola University of the South, New Orleans, La. Detailed, containing numerous statistical tables and graphs (University of Chicago Press. Pp. ix, 283. \$5).

P.S.—this work, it now appears, will stop at volume 1, according to the (Roman Catholic) *Commonweal* of November 30th, which deplores the suppression by ecclesiastical authority of the remaining volumes of what it characterizes as a much needed study.

The story of (the Biblical) Queen Esther vividly written — for high school age group — describes *Behold Your Queen*, by Gladys Malvern (Longmans. Pp. 218. \$2.50).





**WEST TEXAS — Death Triangle** is the name San Antonians have given to an area in their city that has had a high rating in infant mortality, juvenile delinquency, and dependent children and old people. Most of the people in the area are Latin Americans, and most of them live in sub-standard houses. Among those people the Church in the diocese of West Texas has gone to work.

This work for underprivileged families began in another area of San Antonio when Bishop Jones, who is now the diocesan, was rector of St. Mark's Church there (1938-43). The women of his parish began St. Mark's Community House<sup>1</sup> in an old brewery. They established a clinic and English classes. They began projects to teach citizenship, sewing, music, arts, and crafts. Even in its first year, St. Mark's Community House served nearly 500 families. The Community House raised the level of living in the neighborhood, and city officials commended St. Mark's.

Gradually the work became a city-wide project of the Church. Six parishes shared the responsibility.

In 1950 the council of West Texas made the work a diocesan project. The results are enlarged work and a new modern building known as the House of the Good Samaritan.

Within the past ten years population in San Antonio has mushroomed and shifted. Business expanded into the area served by St. Mark's. A survey made by the local community welfare council indicated that Good Samaritan House should be built in a location away from the old Community House. The diocese picked out two sections. One, now the Mission Santa Fe, opened right away. The other, in Death Triangle, is Church and House of the Good Samaritan. About 20,000 people live in the section served by the Good Samaritan. Most of these are Latin Americans.

The functional House is complete with electric dish washer, and, for the neighborhood, rare drinking fountains.

The new modern settlement house<sup>1</sup> is located on two acres of land. It has adequate space for clinics, classes, and club activities. There is a health clinic and a baby clinic. There are nursery activities and kindergarten activities. There is a civic and a neighborhood council, home-making classes, and classes in folk dancing, wood work, sewing, cooking, hygiene, and personality development.

The diocese raised \$58,500 of the cost of land and buildings. National Council granted \$10,000.

Teachers and the principal from near-

by Carvajal school (700 pupils) welcome the center and cooperate with it. The pupils themselves have adopted the center as their own. When it was under construction, some of the boys acted as volunteer watchmen.

Another group, of boys and girls, cleared the acres of weeds and brush when a bull dozer didn't show up.

When a little girl who had never been very responsive in class at Carvajal School was assigned an essay by her teacher, she selected for her subject, "What we do at the Good Samaritan." Her teacher was so pleased with the result that the article was published in the school paper.

One of the clubs organized by youngsters at the House decided to call them-



*San Antonio Express*

A FOUNTAIN is a rare thing.

selves the Junior Samaritans after a member had been told the story of the Good Samaritan.

Executive director of the Good Samaritan is Lester Young. He was previously executive director of El Protero Hill Neighborhood House<sup>1</sup> in San Francisco.

Writing in *Church News*, the West Texas diocesan magazine, Mr. Young said, "Happily for San Antonio there are persons in the diocese who have recognized the needs of the community and have had courage to act in order to correct injustices and to eliminate inadequacies in our social structure."

The chapel of the Good Samaritan center is not yet complete. A marble altar is being made and brasses have been promised. The chapel will be under the direction of the priest in charge of Mission Santa Fe. Next year's budget of \$19,000 includes an \$11,000 Community Chest appropriation.

In the past year the Good Samaritan's work was carried on by five paid employees and 327 volunteers on a budget of only \$11,838. Records show 37,717 present at clubs and classes — without counting chapel and clinics — conducted by the Church for the people of Death Triangle. Already the name is losing some of its force.

**INDIANAPOLIS —** An anonymous donor is largely responsible for the new church going up in Greencastle, Ind. The church is for St. Andrew's parish, the only parish in Greencastle. Most of the members (there are about 50 in all) gathered recently on the snow-covered building site to watch their acting vicar,<sup>1</sup> Chaplain C. G. Minton, of nearby Camp Atterbury, spread the mortar and lay the marble cornerstone. The new Gothic church (there will be a parish house, too) will be built of Indiana limestone and wood.

**OLYMPIA —** New retreat house for the diocese of Olympia is St. Andrew's, Alderbrook, Wash. Formerly a large summer home, located on Hood Canal, an arm of Puget Sound, it has been made available by one of the laymen of the diocese.

**CALIFORNIA —** Relations between vestries and parish clergy and between vestries and the episcopate were talked over by those concerned in the diocese of California recently. Each of the diocese's four regions or convocations had a meeting. Bishop Block, the diocesan, and Bishop Shires, suffragan, stressed the

**TUNING IN:** <sup>1</sup>Community, neighborhood, and settlement houses are different names for the same thing, or (more accurately) interchangeable names for varying things. They base their programs on the needs and interests of the neighborhood

they serve and seek to build friendship, good citizenship, and better living conditions. Churches, including the Episcopal Church, have played an important part in this field. <sup>1</sup>A vicar has charge of a church directed by an absent superior.

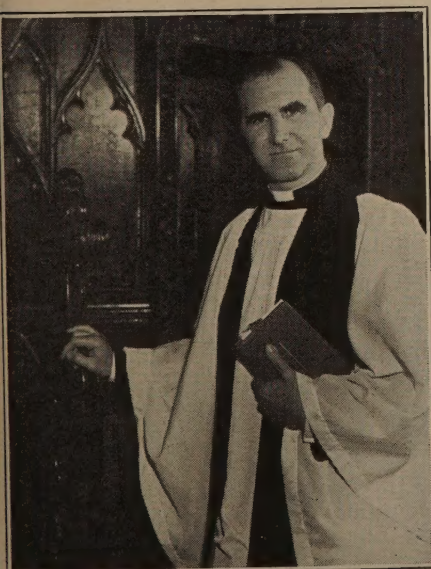


opportunities of vestrymen to exercise ritual as well as temporal leadership. They said also that bishop and clergy had strong, intelligent support of vestries in making and executing policy. The Church in California, they pointed out, is confronted with unprecedented opportunities, and needs adventurous planning on the part of its leaders.

**QUINCY**—The first new church in years in the diocese of Quincy was consecrated on the 15th anniversary of Quincy's diocesan, Bishop Essex. Construction on the church, St. Peter's, Canton, Ill., began in August, 1948. Last July there was a \$3500 mortgage that had to be paid before the church could be consecrated. A special diocesan campaign for Canton netted \$5000. At the consecration of the church, on October 1st, Bishop Essex was given a check for the whole amount—\$3500 for the Canton mortgage, and the remainder, as an anniversary gift, for his personal use.

**N. Y.**—After 52 years as a mission, Holy Trinity, New York City, has its first rector. On November 4th the Rev. Dr. James A. Paul was instituted rector of the church, which until last May was a mission in the parish of St. James. Holy Trinity's congregation of 1306 communicants is almost as big as some domestic missionary districts (Nevada has 2061; Eastern Oregon, 2288). Dr. Paul will have as his assistant, the Rev. Ernest M. Hoyt, formerly of Connecticut.

Dr. Paul had been vicar of Holy Trinity since 1940.



DR. PAUL. The new parish has 1306 communicants.

**TUNING IN:** ¶ Consecrating a church is the act of formally giving it to God. Since a person should give away only his own belongings, churches must be fully paid for before they are consecrated. ¶ Epistle side of a church is the right side as



VALLEY FORGE. Chapel bells for five miles.

## SEMINARIES

### New Altar and Reredos

Philadelphia Divinity School chose St. Andrew's day—the saint for whom its chapel is named, for the dedication of a new memorial altar and reredos.

Bishop Hart of Pennsylvania preached the sermon and, as president of the board of trustees, conducted the dedication.

By bequest of Walter N. Newman and by direction of his widow the memorial was given to the school and placed in the chapel during the summer. The artist, Leslie H. Nobbs of New York, had to keep in mind the great height of the chapel, the necessity of keeping the large cross already there, and the desire for a rich and colorful reredos in harmony with the rest of the stalls.

The marble altar has a dignified simplicity. Its only embellishment is the carved and polychromed seal of the school on the front panel. On the Epistle side there is the memorial inscription "Walter N. Newnam 1865-1945—vestryman—loyal churchman."

The canopy at the top of the polychromed reredos is finished in red and

gold. Symbolic stars on the coved panels included one that is five pointed for God the Son, one six pointed for God the Father, and one seven pointed star for God the Holy Spirit. The silver cross of the Divinity School is imposed on a large panel in the center of the reredos with a stencil design on a blue background. Around this panel there is carved a rose for England and a thistle for Scotland, representing the Churches from which our American Church has received the episcopate. In niches on either side are the statues of St. Mary and St. John carved from wood and polychromed lightly.

Directly above the altar are painted figures of the 11 apostles.

## COLLEGES

### Free Inquiry

The recent conference on Free Inquiry in the Modern World and Its Dependence on Christianity, held at Kenyon College, Gambier, Ohio, brought guests from many states and dioceses.

The spirit of the conference was one of earnestness and sincerity, yet there was free interchange of opinion, some disagreement, and much agreement. In his sermon the Rev. James A. Pike, new dean of the Cathedral of St. John the Divine, New York City, emphasized what was many times brought out during the conference, that human thought and activity must be referred finally to a higher power, that a deep belief in God frees us from the many tyrannies which might hamper free inquiry.

## SECONDARY

### Shrine to War Dead

There is a room at the back of the new chapel at Valley Forge Military Academy that cadets never enter unless they are in full-dress uniform. The room is a shrine to the academy's war dead and is used only on special occasions for meetings of the academy's honor societies. The chapel, which cost \$650,000, was built by alumni as a memorial to Valley Forge men who died in service.

With its 110-foot, spire, the brick and stone chapel dominates the campus scene. A carillon in the steeple sounds out over the countryside for a distance of five miles. The cornerstone originally was a foundation stone in the White House and was given by President Truman.

Inside is an altar Crucifix, six feet tall, worked in gold.

one faces the altar. ¶ Coved panels are panels with arches over them. ¶ Deans are leaders of a group of clergy or teachers. Cathedral deans traditionally are the leaders of a group of assistants called canons.



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## DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

#### Donald McFayden, Priest

The Rev. Donald McFayden, Ph.D., professor emeritus of history at Washington University, St. Louis, and a priest of the diocese of Missouri, died at his home in Clayton, Mo., on November 15th, after a long illness. He was 75 years old.

A native of Canada, Dr. McFayden served in Church work in England from 1904 to 1908, and then was rector of Grace Church, Amherst, Mass., from 1908 to 1911. After that college teaching became his work. He served at the universities of Colorado and Nebraska before going to Washington University in 1922. While he lived in Missouri, until ill health prevented him, Dr. McFayden served nearly every Sunday by supplying a vacant parish or assisting one of the rectors of the larger parishes.

#### Early Reginald Williams, Priest

The Rev. E. Reginald Williams died suddenly in his room at the University Club in Chicago on October 17th. Fr. Williams was 72 years old. Ordained in 1905, he served in the dioceses of Washington, New York, and Chicago before becoming rector of St. Mark's, Milwaukee, in 1913 where he remained until his retirement in 1935.

#### Henry Ridgway Fell, Priest

The Rev. Henry Ridgway Fell died of a heart attack during army reserve maneuvers at Camp McCoy, Wis., on August 21st. He was 42 years old. Fr. Fell had arrived at camp the previous week-end from Ottumwa, Iowa, where he was rector of Trinity Church. He was to spend two weeks at camp for summer training with the 103d Division of which he was chaplain.

In World War II Fr. Fell went through the campaigns of Normandy, France, Rhineland, and central Germany. He was awarded the bronze star.

Fr. Fell began his pastoral work in 1934 at St. Mary's Church, Keyport, N. J. He entered the army as a chaplain in 1942 and went into combat on D day plus one. He became rector of Christ Church, Ottumwa, in 1948.

Surviving Fr. Fell are his wife, Alice Topping Fell, a son, Henry R., Jr., his parents, a brother, and two sisters.

#### Edwin Royall Carter, Priest

The Rev. Edwin Royall Carter, D.D., died peacefully in his rectory at Petersburg, Va., on November 2d. He was 77.

Dr. Carter was born in Virginia and educated there and in Evansville, Ind. His first cure was in Evansville, but the rest of his ministry was spent in Virginia. He returned there from Evansville in

1907. In 1928 after serving at various churches he became first rector of Christ Church, Petersburg, the cure which he held at the time of his death.

A pioneer leader of Christian education in the diocese of Southern Virginia, Dr. Carter also served the diocese as president of the standing committee, examining chaplain, as deputy to General Convention, and on the executive board.

His wife was the late Harriet Williams Carter. Five children survive.

#### G. DeWitt Dowling, Priest

The Rev. G. DeWitt Dowling, who was vicar of the Church of the Redeemer, South Boston, from 1922 to 1937, and also chaplain at the Massachusetts General Hospital, died on October 5th in Sarasota, Fla. Mr. and Mrs. Dowling made their home in Venice, Fla., since he retired. Mr. Dowling was ordained in 1900 and served in parishes in the Middle West, as a missionary in North Dakota, and in New York and Connecticut.

#### Richard Clarence Jones

Richard Clarence Jones, 80, father of the Rt. Rev. Everett H. Jones, Bishop of West Texas, died at his home in San Antonio on November 28th.

From 1898, when Mr. Jones came to San Antonio, he was recognized as a citizen concerned with every movement for the betterment of the community. He was director of the first Community Chest in San Antonio, vice president of the City Advertising Club, president of the San Antonio Rotary, and a member of committees for building a Junior School and the Presbyterian Church of which he was a member until 1938.

In 1938 he was confirmed in St. Mark's Church, of which his son was rector.

He is survived by two daughters, a brother, and five sisters. The Rev. Gordon Charlton, of St. Matthew's Church, Fairbanks, Alaska, is a grandson.

#### Ivan L. Hyland

Ivan L. Hyland, for 25 years chancellor of the diocese of Olympia, and former vestryman and warden of St. Mark's Cathedral Parish, Seattle, died after a brief illness on November 24th, in a Seattle hospital.

Mr. Hyland was born in 1872 in Port Townsend, Wash., where his father, the Rev. Peter Hyland, the first Church missionary to the Pacific Northwest, established a mission.

Mr. Hyland practised law in Seattle for more than 55 years.

His wife, two daughters, one son, seven grandchildren, and one great-grandchild survive.



## NOTICES

### DIED

**HEESMAN**—Maude Elliman, beloved wife of Hubert Heesman, at her home, Madison, N. J., November 28th, mother of Radcliffe and Benbow Heesman, sister of Mrs. Buchanan Henry. President Woman's Auxiliary, Grace Church, Madison, New Jersey.

## CLASSIFIED

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### APPEALS

**JAPANESE PRIEST** is in need of Eucharistic vestments and if any Living Church readers have red, white, black ones they will be very acceptable. Also, this priest is in need of all kinds of second-hand clothing, sack coats, underclothing, cassock, surplices. As he has received no stipend since the war, his needs may be realized easily. I will gladly send on to him anything sent me for him. Rev. Charles E. Hill, Twin Oaks, Williamstown, Mass.

**WILL** any who are interested in Teaching Missions, send used copies of Bishop Wilson's books, or show at Missions or give away. Also, *The Ways and Teachings of The Church*. Rev. G. D. Christian, 5411 Chamberlayne Ave., Richmond, Va.

### BOOKS

**NEW CATALOG** Used Religious Books ready. Free on request. Baker Book House, Dept LC, Grand Rapids 6, Michigan.

**USED AND NEW BOOKS:** Liturgy, ceremonial, dogmatics, commentaries, devotional, psychology, etc. Send for list. Books are cheaper in England. Ian Michell, 29 Lower Brook St., Ipswich, England.

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### LIBRARIES

**MARGARET PEABODY** Lending Library, of Church literature by mail. Return postage the only expense. Address: Lending Library, Convent of the Holy Nativity, Fond du Lac, Wis.

**RATES** (A) Minimum price for first insertion, \$1.50; each succeeding insertion, \$1.00. (B) All solid copy classifications: 10 cts. a word for one insertion; 9 cts. a word an insertion for 3 to 12 consecutive insertions; 8 cts. a word an insertion for 13 to 25 consecutive insertions; and 7 cts. a word an insertion for 26 or more consecutive insertions. (C) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion. (D) Non-commercial notices of Church organizations (resolutions and minutes): 10 cts. a word, first 25 words; 5 cts. per additional word. (E) Church Services, 65 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (F) Copy for advertisements must be received by The Living Church at 407 East Michigan St., Milwaukee 2, Wis., 12 days before publication date.

## CHANGES

### Appointments Accepted

The Rev. William F. Bumsted, formerly in charge of Christ Church, St. Joseph, and Grace Church, Waterproof, La., is now in charge of All Saints' Church, Tupelo, Miss.

The Rev. James B. Clark, who has been serving St. Ambrose's Church, Philadelphia, is now serving St. Andrew's Church, Lewisburg, Pa. Address: Box 432.

The Rev. Dr. William H. Dunphy, formerly rector of St. Mark's Church, Philadelphia, is now rector of Christ Church, Ridley Park, Pa. Address: 106 Nevin St.

The Rev. Peter Francis, formerly rector of St. Timothy's Church, Iola, Kans., will on January 1st become chaplain of the Bavaria Unit of St. Francis' Boys' Homes. Address: Box 366, Salina, Kans.

The Rev. Howard T. Laycock, who was ordained deacon in spring in the diocese of Pennsylvania, is now at work in Alaska and may be addressed at St. Thomas' Mission, Point Hope, Alaska.

The Rev. Dr. Ray O. Miller, priest of the diocese of Los Angeles, is now rector of the Church of the Saviour, Hanford, Calif., in the district of San Joaquin. Address: Eleventh and Douty.

The Rev. Albert Linnell Schrock, formerly on the staff of the Cathedral Shelter and the Church of the Epiphany, Chicago, is now rector of St. Paul's Church, Benicia, Calif. Address: 122 E. J St.

The Rev. Philip Alan Smith, formerly assistant rector of All Saints' Church, Atlanta, Ga., will on January 1st become rector of Christ Church, Exeter, N. H.

The Rev. Francis C. Tatem, Jr., who was recently ordained priest in the diocese of Long Island, is vicar of St. Mark's Church, Medford, N. Y., and also is in charge of the Church of St. Michael and All Angels, Gordon Heights, L. I. Address: 579 Roanoke Ave., Riverhead, N. Y.

### Armed Forces

Chaplain (1st Lieut.) Benjamin W. Nevitt, formerly addressed at St. Peter's Rectory, Poolesville, Md., should now be addressed at 3700th Indoctrination Wing, Lackland Air Force Base, San Antonio, Tex.

Chaplain (1st Lieut.) Robert C. Woodfield, formerly at St. Andrew's Church, Clearfield, Pa., is now chaplain at Fort Knox, Ky.

### Resignations

The Rev. Henry C. Beck, executive secretary of the field and publicity department of the diocese of New Jersey since 1947, will resign his diocesan position at the end of this year to devote full time to parish work and writing. He is serving Calvary Church, Flemington, N. J., and, until a rectory is established, will continue to live at 123 S. Main St., Pennington. Fr. Beck is also resigning as correspondent for THE LIVING CHURCH in the diocese. Among his secular writings are four books of New Jersey folklore and six detective novels.

### Changes of Address

The Rev. David R. Covell, Jr., who recently became rector of St. Jude's Church, Fenton, Mich., may be addressed at 613 W. Shiawassee Ave.

The Rev. Robert Grafe, vicar of St. Barnabas' Church, Portland, Ore., has moved into a new vicarage purchased by the church at 2427 S. W. Idaho St. His mailing address, however, will remain Box 7001, Portland 19, Ore.

### Ordinations

#### Priests

Atlanta: The Rev. Jay Victor Nickelson was ordained priest on October 8th by Bishop Penick of North Carolina, acting for the Bishop of Atlanta, at the Mikell Memorial Chapel of the Cathedral of St. Philip, Atlanta. Presenter and preacher, the Rev. J. M. Richardson. To be in charge of St. Alban's, Elberton, Ga., and the Church of the Mediator, Washington, Ga.; address: Elberton.

#### Deacon

Atlanta: Sam T. Cobb was ordained deacon on October 22d by Bishop Gribbin, Retired Bishop of Western North Carolina, acting for the Bishop of

## CLASSIFIED

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### POSITIONS OFFERED

**CLERGY** needed for mission work in rural field. Single priest to care for three missions. One mission in State College town. Single or married priest to be assistant in developing greater parish plan in rural area. Car essential in both fields. Reply Box E-666, The Living Church, Milwaukee 2, Wis.

**PRIEST** of Prayer Book Churchmanship as executive assistant in large western parish. Prefer man between 30 and 45, experienced in young people's and Sunday School work. Write details of experience, age, and salary expected. Apply to: The Rev. James Cope Crosson, Rector, St. Paul's Church, Montecito Avenue and Bay Place, Oakland 10, California.

**ASSISTANT MINISTER** wanted—25-35 years for a Church of about 1400 communicants, located in a deep South city of about 125,000 inhabitants. Very liberal allowance. Low Churchmanship. Work in part to be among young people. Reply Box J-663, The Living Church, Milwaukee 2, Wis.

### POSITIONS WANTED

**PRIEST,** Prayer Book Catholic, 32, able preacher and pastor, married, desires parish that has possibility of growth. Adequate salary and house. Reply Box L-667, The Living Church, Milwaukee 2, Wis.

**PRIEST:** 35, wide experience, fine references, family, would appreciate opportunity to correspond with Parish looking for Rector. Salary minimum \$3,500. Reply Box M-665, The Living Church, Milwaukee 2, Wis.

### RETREATS

**LIFE ABUNDANT MOVEMENT**—Last Wednesday of Month—9:30 A.M. Greystone—The Rectory, 321 Mountain Avenue, Piedmont, Calif. Canon Gottschall, Director.

### SHRINE

**LITTLE AMERICAN SHRINE** Our Lady of Walsingham, Trinity Church, 555 Palisade Ave., Cliffside Park, N. J., welcomes Petitions, Intercessions, and Thanksgivings.

### NOTICE TO SUBSCRIBERS

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THE LIVING CHURCH



Atlanta, at the Cathedral of St. Philip. Presenter, the Rev. Alfred Hardman; preacher, the Very Rev. J. B. Walthour. To be rector of Holy Innocents' Church, Atlanta. Address: 1379 W. Peachtree St., N. E.

Missouri: Howard A. Welch, Jr. was ordained deacon on November 25th by Bishop Bentley, vice-president of the National Council, at Calvary Church, Fourth Ave. and Twenty-First St., New York. Bishop Bentley was acting for the Bishop of Missouri. Presenter and preacher, the Rev. Dr. S. M. Shoemaker. The new deacon, who gave up a medical course to study for the ministry, will continue his parish work with young people at Calvary Church.

### Depositions

Maury Collier Jones, presbyter, was deposed on November 16th by Bishop Fenner of Kansas, acting in accordance with the provisions of Canon 60, Section 1.

### Living Church Correspondents

Miss Wihla Hutson has resigned as correspondent for THE LIVING CHURCH in the diocese of Michigan after serving since 1932.

### Correction

The Rev. Porter H. Brooks is not a new student at Virginia Theological Seminary [L. C., November 25th], but rather is a 1951 graduate of it. He entered the seminary in 1948 and was admitted as a candidate for Holy Orders by Bishop Quarterman of North Texas in 1949. He had been admitted as a postulant in 1948, before serving in World War II. As an active member of the Virginia National Guard, he was recalled to active military duty in July, 1950. In September of that year he was released from military duty to complete seminary, with condition that he report for duty in July, 1951. With special consent of the dean and faculty of Virginia Seminary he was ordained deacon by Bishop Quarterman in Jan-

uary, 1951. The bishop ordained him priest last July. The Rev. Mr. Brooks immediately reported for military service, and was transferred to the chaplains corps in September.

The Ven. John H. Townsend, correspondent for THE LIVING CHURCH in the Panama Canal Zone has pointed out Latin Americans have two last names: that of their father which comes first and that of their mother which follows. Filing and indexing and quick reference to the person is according to the first of the last names.

The Rev. Jose Ramon Gutierrez Castillo should be listed under Gutierrez; the Rev. Anselmo Corral Solar, under Corral; the Rev. Manuel Chavez under Chavez (he rarely uses his other last name). Archdeacon Romualdo Gonzalez is always correctly called Archdeacon R. Gonzalez Agueros (the Ven. R. G. Agueros would be wrong). The Rev. Joaquin Valdes Perez should be listed under Valdes. Our thanks to the Ven. John H. Townsend y Cox.



## CHURCH SERVICES

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by states. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



### SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING  
Rev. Weston H. Gillett; 261 Fell St. nr. Gough  
Rev. Francis Kane McNaul, Jr.

Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily 7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP, 5:30 Ev; 1st Fri HH 8; C SAT 4:30 & 7:30 by appt

ST. FRANCIS' San Fernando Way  
Rev. Edward M. Pennell, Jr.  
Sun 8, 9:30 & 11; HC Wed 7:15; HD & Thurs 9:15

### DENVER, COLO.

ST. ANDREW'S Rev. Gordon L. Graser, v  
2015 Glenarm Place  
Sun Masses 8, 11; Daily Masses 7:30 ex Mon 10;  
Thurs 7; C Sat 5-6  
Three blocks from Cosmopolitan Hotel.

### WASHINGTON, D. C.

ST. PAUL'S 2430 K. St., N.W.  
Sun Masses 8, 9:30, 11:15 Sol, Ev & B 8;  
Mass daily ex Sat 7; Sat 12; Prayer Book days  
7 & 12 Noon; C Sat 5-6

### CHICAGO, ILL.

ST. BARTHOLOMEW'S Rev. John M. Young, Jr. r  
6720 Stewart Avenue  
Sun 7:30, 9, 11 HC; Others posted

### EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets  
Sun Eu 7:30, 9, 11; Ch S 9; Weekdays Eu 7, 10;  
Also Fri (Requiem) 7:30; MP 9:45; 1st Fri HH & B  
8:15; C Sat 4:30-5:30, 7:30-8:30 & by appt

### WAUKEGAN, ILL.

CHRIST CHURCH 410 Grand Avenue  
Rev. O. R. Littleford, r; Rev. H. W. Barks, Jr., c  
Sun 8, 9, 11; Daily HC, Hours Posted

### BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th and St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. D. C. Patrick, c  
Sun 7:30, 9:30, 11 & daily

### DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.  
10331 Dexter Blvd.  
Masses: Sun 7:30, 10:30; Daily: as anno

### ATLANTIC CITY, N. J.

ST. JAMES' Rev. Robert F. Beattie  
North Carolina & Pacific Aves.  
Sun 8 HC, 9:30 Ch S, 11 MP (1st HC); Thurs &  
HD 10:30 HC

### BROOKLYN, L. I., N. Y.

ST. JOHN'S ("The Church of the Generals")  
99th St. & Ft. Hamilton Pkwy.  
Rev. Theodore H. Winkert, r  
Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

Key—Light face type denotes AM, black face PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

### BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square  
Very Rev. Philip F. McNairy, dean; Rev. Leslie D. Hallett; Rev. Mitchell Haddad  
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

ST. ANDREW'S Main at Highgate  
Sun 8, 9:30, 11

### NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE  
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser;  
Weekdays: 7:30, 8 (and 9 HD ex Wed & 10 Wed),  
HC; 8:30 MP, 5 EP. Open daily 7-6

ST. BARTHOLOMEW'S Rev. Anson P. Stokes, Jr., r  
Park Avenue and 51st Street  
Sun 8 & 9:30 HC, 9:30 & 11 Ch S, 11 Morning  
Service & Ser, 4 Ev, Special Music; Weekdays:  
HC Tues 10:30; Wed & Saints' Days 8; Thurs  
12:10; Organ Recitals, Fri 12:10.  
The Church is open daily for prayer.

GENERAL THEOLOGICAL SEMINARY CHAPEL  
Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7; Cho Evensong Mon to Sat 6

GRACE Rev. Louis W. Pitt, D.D., r  
10th & Broadway  
Sun 9 HC, 11 MP & Ser; Tues-Thurs 12:30 Prayers;  
Thurs & HD 11:45 HC

HEAVENLY REST Rev. John Ellis Large, D.D.  
5th Ave. at 90th Street  
Sun HC 8 & 10:10, Morning Service & Ser 11;  
Thurs & HD 12 HC; Wed 12 Healing Service

ST. IGNATIUS' 87th St. & West End Ave.,  
one block West of Broadway  
Rev. W. F. Penny; Rev. C. A. Weatherby  
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,  
7:30-8:30

CHAPEL OF THE INTERCESSION  
Rev. Joseph S. Minnis, D.D.  
Sun HC 8, 9:30 & 11, EP 8; Weekdays HC daily 7  
& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 &  
by appt

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,  
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,  
4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION 115 East 74th  
Rev. A. A. Chambers, r; Rev. F. V. Wood, c  
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11  
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D., r  
5th Ave. & 53d St.  
Sun 8 HC, 11 MP, 11 15 HC; Daily: 8:30 HC;  
Thurs 11 HC; HD 12:10 HC

### NEW YORK CITY

TRANSFIGURATION Rev. Randolph Ray, D.D.  
Little Church Around the Corner  
One East 29th St.  
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

TRINITY Rev. Bernard C. Newman, v  
Broadway & Wall St.  
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

### SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry St.  
Rev. Darwin Kirby, Jr., r; Rev. E. Paul Parker  
Rev. Robert H. Walters  
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion  
Breakfast), 9 School of Religion, 11 Nursery  
Daily Eu 7 ex Mon & Thurs 10; HD 7 & 10  
Daily: MP 8:45, EP 5:30; C Sat 8-9, by appt

### TROY, N. Y.

CHRIST CHURCH Rev. Wm. O. Homer, v  
2165 Fifth Avenue  
Sun 9, 11, Ch S 11; Thurs 10 (Healing); Fri 7

### CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS, 3626 Reading Rd.  
Rev. Francis Campbell Gray, r  
Sun HC 8 & 10:45, Mat 10:30; HC weekdays  
ex Mon 10; C Sat 7-8

### COLUMBUS, OHIO

TRINITY Broad & Third Streets  
Rev. Robert W. Foy, D.D.; Rev. Timothy Pickering,  
B.D., ass't.  
Sun 8 HC, 11 MP, 15 HC; Fri 12 HC; Evening  
Weekday, Special services as announced

### PHILADELPHIA, PA.

St. MARK'S, Locust St. between 16th and 17th Sts.  
Rev. Emmett F. Paige, r; Rev. Paul C. Kintzing, Jr.  
Sun: H Eu 8 & 9, Mat 10:30, Cho Eu & Ser 11,  
Cho Ev 4; Daily: Mat 7:30, H Eu 7:45, Wed &  
Fri 7, Thurs & HD 9:30, EP 5:30; C Sat 12 to 1 &  
4 to 5

### PITTSBURGH, PA.

ST. MARY'S MEMORIAL Rev. R. H. Thomas, v  
362 McKee Place, Oakland  
Masses: Sun with Ser 9:30; Wed 9:30; HD 7  
Int & B Fri 8; C Sat 8 & by appt

### NEWPORT, R. I.

TRINITY, Founded in 1698  
Rev. James R. MacColl, III, r; Rev. Peter Chase, c  
Sun HC 8, Family Service 9:15, MP 11; HC Tues  
Fri & HD 7:15, Wed & HD 11

### SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, v  
Grayson & Willow Sts.  
Sun 8, 9:30 & 11; Wed & HD 10

### MADISON, WIS.

ST. ANDREW'S 1833 Regent St.  
Rev. Edward Potter Sabin, r  
Sun 8, 11 HC; Weekdays 7:15 daily, ex Wed  
9:30 HC; C Sat 7:30-8